Elymas the Sorcerer:

OR, A

MEMORIAL

Towards the

DISCOVERY

Of the *Bottom* of this

Popish-PLOT,

And how far his R. HIGHNESS's Directors have been Faithful to his Honour and Interest, or the Peace of the NATION.

Publish'd upon occasion of a Passage in the Late Dutchess of *YORK's* Declaration for changing her RELIGION.

BY

THO: JONES sometime Domestick and Naval Chaplain to his R. Highness the Duke of *York*.

Cur aliquid vidi? Cur noxia Lumina feci?

2 Cor. 12, 9. *My Strength is made perfect in weakness.*

LONDON:

Printed for *H. Jones*, M DC LXXXII.

A Memorial towards the Diſcovery of the Original of this Popiſh-Plot, &c.

MOnſieur *Maimbourg*, in his Hiſtory of *Calviniſme*, very lately put out, this preſent year 1682, in ſeveral Editions, recites therein with great Catholick boaſt and hopes, A Declaration of her late Highneſs the Dutcheſs of *York*, of the Reaſons and Motives ſhe had to change her Religion.

I regarded one paſſage therein, more upon my own experience, than the credit of a Stranger, which juſtified a ſuſpition, I endur'd long trouble for many years, to adhere to, out of fidelity to my Church and Country, though ſeverely laſh'd with the Imputations of Pride and diſobedience for it, for which I am to bleſs. The paſſage is this,

J'ay eſte particulierement & fortement convaincue de la preſence reelle de Jeſus-Chriſt au Saint Sacrement de l' Autel, de l' infaillibilite de l' Egliſe, de la Confeſſion & de la priere pour les morts. J'ay voulu conferer de ces matieres par maniere, d'entretien avec les deux plus habiles Eveſques que nous ayons en Angleterre: & tous deux m'ont avoue ingenuement qu'il y a bien des choſes dans l' Egliſe Romaine qu'il ſeroit a deſirer que l' Egliſe Anglicane euſt toujours obſervees, comme la Confeſſion qu'on ne ſcauroit deſavouer que Dieu meſme n'ait commandee, & la priere pour les morts, qui eſt une des plus authentiques & les plus anciennes pratiques de la Religion Chreſtienne; que pour eux ils s'en ſervoient en particulier ſans en faire une profeſſion publique.

Comme je preſſois un de ces Eveſques ſur les autres points de controverſe, & principalement ſur la preſence reele de Jeſus Chriſt au Saint Sacrement de l' Autel; il me repondit librement, que s'il eſtoit Catholique, il ne voudroit pas changer de Religion mais qu'ayant eſte eleve dans une Egliſe dans laquelle il croyoit avoir tout ce qui eſt neceſſaire au ſalut, & y ayant receu ſon Baptiſme, il ne croyoit pas la pouvoir quitter ſans un grand ſcandale.

Tout ce diſcours ne ſervit qu' a augmenter le deſir ardent que j' avois de me rendre Catholique, & je ſentis des peines interieures & d'horribles inquietudes enſuite de la converſation que j'eus avec ces deux Eveſques.

I was particularly and ſtrongly convinced of the real preſence of Jeſus Chriſt in the Holy Sacrament of the Altar, of the Infallibility of the Church, Confeſſion and Prayer for the Dead, I was willing to conferr of theſe matters by way of Diſcourſe, with the Two moſt able Biſhops that we have in *England*, and both confeſt to me ingeniouſly, That *there are many things in the Church of* Rome, *which it was to be wiſhed that the Church of* England *had ſtill obſerved, as Confeſſion, which it could not be denied but that God had commanded it, and Prayer for the Dead which is one of the moſt authentick and Antient Practices of the Chriſtian Religion; but as to themſelves they made uſe thereof in private without making publick profeſſion thereof.*

As I preſſed one of theſe Biſhops upon the other points of Controverſy, and principally on the Real Preſence of Jeſus Chriſt in the Holy Sacrament of the Altar, he anſwered me freely, that *were he a Catholick, he would not change Religion; but that having been educated in a Church in which he believed there was all that was neceſſary to Salvation, and there having received his Baptiſme, he thought he could not quit it without great Scandal.*

All this diſcourſe ſerved but to increaſe the Ardent deſire which I had to become a Catholick; and I felt inward Pains and horrible diſquiets after the converſation I had with theſe Two Biſhops.

The Author of the Apology in behalf of the Papiſts, Printed in 1666, *(who well knew me and the cauſe of my ſufferings) dropt an Early Intimation of the like Import:*

We

We dare with ſubmiſſion ſay, Let a Publick Invitation be put up againſt any Party whatſoever; Nay, againſt the Reverend Biſhops themſelves, and ſome malicious (in his Lordſhips ſenſe) Informer, or other, will alledge that, which may be far better to conceal.

There are but few to be found, ſo forſaken of God and their own Reaſons, as are not able to diſcern and allow, that Secret Enemies are far more dangerous to all Men and Communities, than open and profeſſ'd: and that Men hate to be betrayed worſe, than to be Deſtroyed.

They therefore that countenance or cover the Maſquerade Enemies of the Church of *England*, prove themſelves to be of the ſame pernicious conſpiracy; the greater they are in Place and Power, the greater is the danger to the Publick from them, and their detection therefore the greater ſervice and Glory.

Her late Highneſs expreſſes not what Biſhops thoſe Two were in Particular, whom all ſober Proteſtants muſt look on, as the betrayers of her Soul, and this Church. It ſeems duty and fidelity to our Church and Nation, to contribute Intelligence and Obſervations to detect them farther. They are not in *Reaſon* Fathers, who are condemned Perſons in *Law*. And the danger and ſcandal of their ill example is the leſs, becauſe they never ſhewed ſo much Learning and Integrity, as to juſtifie before the world their new Perſwaſions by Pen, or open Practice, or Reſignation. A *Papiſt* or a *Mahometan* that is ſincere and Reſolute in the profeſſion of his errour, ſhews more Religon, and vertue, than the moſt Reverend two fac'd Renegado, that's falſe to his Faith, and truſt, and Countrey, for wordly Intereſt. And Indeed, he that is ſo falſe to himſelf, will hardly be true to any other; Therefore *Campanella* adviſes to chuſe for confeſſor *non qui te diligit, ſed qui diligit animam Suam*, ſuch who loves his own Soul, not thee.

To theſe *Judas*'s amongſt our Apoſtles is cheifly owing the preſent miſery and Rediviſion of theſe flouriſhing Kingdoms by new Fears, and fewds: and not a little perhaps to the Eternal Frailties of great ones, that had rather be *Pleaſ'd* than *Lov'd*. How happy were it for the Nation, if ſuch carnal compliers for the ſake of Grandeur, were as hateful to our Princes, as they are to God and the reſt of Mankind? I have no better account to give to God and the World, of the latter part of my life, than ſome zeal and Adventures againſt ſuch Betrayers, which I have preferred before all worldly offers and Peace. I ſhould therefore hide my Candle under a Buſhel, If I did not give ſome acount, and communicate to the world, theſe enſuing Paſſages at leaſt, which have paſſed from me; to his *R. H.* Chaplains, and Officers, and ſeveral Reverend Biſhops, before, and long before, *Maimbourg*'s Book came out, which I humbly recommend to all true hearted, and Generous Sons and Fathers of the Church of *England*, to peruſe, and freely to judge of their own, and countries concerns, and my weak, but ſincere Endeavours, as their Conſciences ſhall direct: being ever firm to their Loyal Communion, and reſolv'd through Gods Grace to perſevere; though with ſome difference from other pretenders, or this Invincible infirmity, as always to believe, (though never much for Perſecution) any R. Biſhop, who were falſe to his Church, where he enjoys ſuch maintenance, and honour, to deſerve Hanging infinitely better, than any lawleſs trayterous *Jeſuit*, who would avowedly deſtroy it, out of Blind Zeal and fidelity to his own.

A Letter to Doctor W. *Chaplain to his* R. H. *Dated April the 5th* 1682.

Reverend Sir,

YOu have had now time enough from *February* 23 and ſome of your Brethren in the ſame myſtery, moniſh'd alike, much longer ſpace, to conſult your Duty and ſafety.

I ſhall not, and I think, ought not to publiſh any of your Letters that you have

have, or may ſend in anſwer, without your leave and deſire; nor my ſecond part as yet conſiſting of more particulars from firſt to laſt, as long as I find ſo little exception againſt the firſt, or indeed none at all, that either is or can be with any Truth. Which I ſee no reaſon therefore why I may not Print, as well for publick Information and Benefit, (with ſubmiſſion) to be tendered above all ſmaller reſpects, as for neceſſary Private vindication of my good name, before I dye; which next to good Conſcience, hath an Immortal, Spiritual exiſtance to be fairly preſerved in minds, againſt all Temporal hindrance; as alſo for a Lawful and laudable Intereſt and fellow-feeling from Innumerable True Proteſtants throughout the Nation, upon knowledge of my Caſe, which by two much Patience and tenderneſs toward unnatural and diſguis'd Beings, I have ſo long diſregarded and wav'd.

Becauſe you may apprehend me as an Enemy for minding and ſetting you upon ungrateful Truth, I ſhall therefore forbear to adviſe you: But the Apoſtle directs us to ſuffer, if Gods will be ſo, in a good work, rather than in an Evil: And I take it to be a better work, to contribute to ſave Church and Countrey, though with Trouble and Danger, than to be wanting to either, with Peace and Plenty. Which choice hath been my ſupport and ſolace for many years, againſt the ſubtel and Merciles aſſaults and preſſures of Catholick Zeal, trampling Antichriſtianly, as uſual, upon the Laws of God and Man, on Faith and Truth, and Conſcience, and Honour, and Civility, and Humanity, and fair and Generous Hoſtility. For what greater ſatisfaction to a Subject, or Glory to a Prince, (let *France* now be judge) than to be Gods Inſtruments to deliver our Church and Country from Spiritual Captivity? or what greater blot or Curſe, than to be Slaves to Knaves to betray a delivered Nation anew into it?

If I therefore reccomend to you the ſame hazards and comforts I my ſelf have choſen, and preferred before all offers, and Sums, and greater Princely favour and Intereſt, than all can well pretend to, wherein can you complain of any unworthineſs in me, but that I have diſcharged the part of an honeſt and a Loyal Subject, and becauſe Proteſtant is not ſo pleaſing to you, of your

Chriſtian Friend

Dated April 5. 82.

THO. JONES.

For the Reverend Dr. Chaplain to his R. H. Rector of near *Malborough.*

Another to the ſame Perſon, Dated February, 1681.

Reverend Sir,

I Suppoſe I have given ſufficient proof to you, and the world, of patience and quietneſs, under long hard uſage, from 1664. to this preſent, without the paſſion of a Troden Worm.

Not for want of life, or ſence, but out of regard and tenderneſs to Adverſaries and Deſertors, and a dumb grief and aſtoniſhment at the ſad condition of this Chuch upon its recovery, to have, as I much ſuſpected, diſguiſed Wolves amongſt its chief Paſtors and Watchmen, not to be concealed without great danger, nor diſcovered without greater ſcandal and confuſion.

The oppreſſion it ſelf, though reaching (not directly to blood, but) to ſeveral more precious Lives, was not ſo ſore and inſupportable, as the unkindneſs and treachery, and the everlaſting wrath and reprobation, that attended it, without bounds, or Sun-ſets, or any viſible cauſe or Provocation, the Spirit and cloathing of *Calvin*, dexterouſly concealing from me, and others, the killing Red Letter within.

Neither was it a pleaſant Riddle, to find the Fathers of my own Church to Execute Popiſh threats and predictions againſt me, and that in a myſterious prevalent oppoſition to his R. Highneſs, who overruled ſeveral times for me, againſt them, and his late Ducheſs, and Commanded me to depend upon his favour and protection to the end; in ſo much, that my Lord of *W.* ſent for me on purpoſe, to declare that the Dutcheſs deſired him to trouble me no more, becauſe the Duke was ſo firm unto me; and deſired me to acquieſce and he would acquieſce, and being taken off my watch and guard, I was immediately deſtroyed for my Faith.

Neither was it eaſie then with me to believe, what principles might neceſſitate, or legitimate ſuch methods, till ſubſequent revolts gave ſome light, firſt of her late Highneſs, (wondered at in 1670.) by her Father in his Letters, and foretold by me to ſeveral Private Friends, in 1666. from ſome paſſages in concurrence with him and my Lord of *W.* to ſuppreſs and diſcourage, and at laſt to Sacrifice me to ſome of the other Chappel at St.

James's, for no other cauſe, but my executing her Orders againſt Popery in her Family; whereby I conjectured and inferred, her own Religion would be her next oblation. But that of his Highneſs when rumoured ſhortly after, I could not ſo eaſily believe, becauſe he was, or ſeemed ignorant of their deſigns, and defended me againſt their aſſaults, though his Guiders and Directors; unleſs it may be thought, that they who were able to make him quit his Promiſes, might alſo be able to make him quit his Faith, taking an old Proverb to their aſſiſtance, *My Mother loves to be killed.*

The pain and ſmart of ſuffering being well over, and worn out by long uſe and familiarity, the unfading comforts of Integrity remain. And I bleſs God that he hath given me Grace to chuſe Affliction rather than Sin; and to ſuffer in Innocence, and for no other cauſe, but my fidelity to this Apoſtolical Proteſtant Church providentially Reſtored and Re-eſtabliſhed, by our Renowned Princes of Britiſh Line; (which God may order for its ſtrength in his time) and that I was no Scandal or Stumbling-block to my Prince by carnal complyance with his frailties for advantage, but adhear'd to my duty and truth againſt all Temptations of worldly intereſt and Dignity on the one hand, and extreameſt hardſhips on the other; that the adverſe diſſenting party cannot boaſt that none of the Church of *England* are ſo firm againſt Popery as themſelves: Though I doubt not there are many thouſand right Sons of this Church in obſcurity, and many in dignity, that have the ſame Integrity, though not the ſame circumſtances and tryal, believing the Truth by private Chriſtians, may be better defended by patience and truſt in God, than by diſcontents and its effects; though all muſt confeſs, that Perſons in publick Truſt, may, and ought to proceed by other meaſures, for the juſt defence of themſelves and their Dependants, as the fear and courage of all Creatures is not the ſame, when they have, or have not, young ones to defend.

And I found much Art and Endeavours uſed to deprive me of the honour of my Sufferings, and the credit of my Teſtimony, by miſrepreſenting me to my Prince and Maſter, and to the World, in characters not what themſelves believed, but what he or they might hate or deſpiſe.

1. That I was a *Preſbyterian*, and an Enemy to the Governours and Government of this Church; upon which iſſue I deſired a Tryal, but this they ſoon waved; it being known unto them by Teſtimonials, upon my admiſſion to his R. H. Service, and otherways, how I acted and ſuffered upon the contrary principle (being Epiſcopally Ordained in 1654: and procuring others of Parts and Fortunes to be then ſo Ordained) with conſiderable Service to this Church, and check to its Adverſaries and greateſt Regicides, in the times of Uſurpation, though not ſo violent, as the mode is, after they were down.

And though I had the honour (to uſe a Phraſe) and perhaps the ſole honour and danger of expreſſing at Aſſizes in the way of my Calling, my deteſtation of the Murder of the King, and the oppreſſion of his Party, *&c.* And owned my Principles before the Bloody Judge concerned, when I was then call'd before him, yet I found more clearneſs and humanity from him, than from your Enigmatical Party, for he offered me protection in my Calling and Principles, on condition I medled not with State-matters, as he ſtiled thoſe publick Sins. Neither was it unknown to them, that his Highneſs writ in my behalf for the Deanry of St. *Aſaph*, upon ſuch merits, atteſted by the Biſhop himſelf, and the chiefeſt of thoſe parts, where the paſſages are yet well known and remembred: while ſome of you perhaps in your more ſafe receſs abroad, through diſtruſt in God, or diſcontent, bartered ſome of the Articles of your Faith for your worldly convenience, or Revenge; and I Expected not, to be accounted a *Preſbyterian*, for adhearing faithfully to the Church of *England* againſt Popery by any true Proteſtancy; yet always believed Proteſtants of your Stamp, with our unreclaimable Diſſenters, did Equally promote the Deſigns of *Rome*, with, or againſt their Wills, as outwitted or trappaned by their contrary Paſſions.

And perhaps ſome of your chiefs have Artificially promoted and indulged, this their diſſent and ſeparation, ſo uſeful to *Papiſts* in dividing Proteſtancy, and ſo befriending *Arbieſts* in ſlighting our Liturgy and publick worſhip and Miniſtry, when at the ſame time they might be thought to wiſh them but one neck, from their good will; And I was denied the ſame time the benefit of the falſe accuſations that cloathed me in their Skin.

The

The next Objection that I heard, did Alienate both their Highneſies from me, was my denying the Sacrament to the Family on Aſſention day, 1666, becauſe the Dutcheſs was not there to receive, and that therefore I ſcorned to give it to the Reſt. And the Teſtimony of Several Perſons of quality and vertue, who then and there at the time in queſtion, Actually Received the Sacrament at my hands, and are ſtill Living and remembring, would hardly ſuffice; for your Party, my Accuſers knew the truth as well as any of them, and that they had excluded me from all manner of Officiating before the Dutcheſs long before; and the ſmall interuption that was, about half a minute, between the firſt and ſecond Service, was from the contrivance, I obſerved, of many of you together making uſe of the Sacrament, when you wanted other means to deſtroy your Brother. This alſo was waved; however now and then inſiſted on, and alledg'd in private behind my Back, by your Party, againſt their Conſciences, when they had no other anſwer to make to a Queſtion asked them, *Why did the Duke caſt off ſuch a Servant?*

The Third exception they had a mind to inſiſt on, but that it could not brook Examination, was, for ſpeaking Irreverently of the Biſhop of *Winton*'s prohibiting my Preaching at Sea: but this alſo was ſolemnly waved by him, before the late Arch-Biſhop, at the Dean of the Chappels Lodgings at *White-Hall*. There being a manifeſt Treachery, in the Informer, who perverted my words and deſign; and a great irregularity in that action of my Lord of *Wintons* againſt the Fleet-Statute, which requ.red Preaching, and the Seamen's needs, and good Example in the Fleet, and againſt particular Orders to the contrary from his Highneſs, through his Almóner to me, and being in no truſt or ſuperiority over me, in Relation to the Sea, only out of a particular pique againſt me, for no Cauſe but what you know, and I ſuſpect: yet the only pretence for my ruine at firſt, was, my want of ſubmiſſion to the charge, which himſelf had wav'd; neither was I wanting to ask his pardon for any occaſion of diſpleaſure given him howſoever, being deſired and commanded thereto by the D. my Dioceſan, and a great Friend.

I heard of ſome other general Exceptions againſt me, that I was Proud, and Turbulent, but for no particular Reaſon as I could ever learn, but that I was not ſo humble, and Peaceable, as to connive, and conſent to ſuffer this Church to be wrong'd, and undermin'd, but was ſteddy and Faithful, in my Poſt and Truſt; which was the Reaſon perhaps, that on falſly ſwore for your Party, that I delighted to contend with great Biſhops, who yet lived not long after it, to enjoy the Intereſt, and benefit of his Swearing; For I had declared to the contrary, that I delighted not to contend with great or ſmall, or equal, with my Reaſons for each.

Another, and not the leaſt, was, that I ſhould call *Mr.* M. a *Court Jack-pudding*; and I confeſs I told him, that drollery was not wit, but a *Jack-Pudding* dialect, when I obſerved him countenanc'd to Buffoon, and abuſe me (and alſo my Man) daily and publickly, when I was at the ſame time as frequently extold by the Duke and Dutcheſs: but the Gentleman ſince asked me forgiveneſs, and confeſſed his wrong, and who had ſet him on, *&c.* ſhewing more ſigns of true Chriſtianity, and a ſenſe of Conſcience, then I obſerved in the Holieſt of your Party, who wanted the Manners and Loyalty, that is obſerved in *Noah*, who curſt not *Cham* (though in fault) becauſe Bleſſed by God juſt before, *Gen.* 9. 15. with 1.

And to reckon all as I have heard, or can Remember, (my Lord of *W.* Threatning that he would ſearch me to my Cradle) one of his Lordſhips Exceptions againſt me, out of his Simplicity and Ingratitude, was my Extraction out of *Wales*, which I was not aſhamed to own, (though born and bred in *England*, for reaſons *then* given his Lordſhip: From the Antiquity and Loyalty of the People, among whom he had his firſt preferment; and *ſince* to the World, in my ſmall Book againſt a Poſition, publickly aſſerted by his Lordſhip (as I was credibly informed) that *Rome* was Mother Church to *England*, the admitting whereof I fear'd, from my obſervations, might operate upon his Highneſs Inſtability.

And ſince I hear of another of his Lordſhips exceptions about my being no Schollar, which I know not well how to anſwer, nor whether it be worth; though upon no other ſcore, but the contrary character, and that not ordinary; Was I recommended for his Highneſs Service, by ſome of the moſt Learned in our Nation; and had been Chaplain before

to the Kings Preſident and Council, in the parts I liv'd in, upon the Recommendation of ſome Reverend Biſhops, who knew me better? And his Lordſhips Objection was anſwered by a perſon of quality and Learning to whom it was made, and who was heretofore of the ſame College with me, *That my Neighbours eſteemed otherwiſe of me in the Univerſity*; and I have reaſons to think that his Lordſhip. ſpoke againſt his own belief and good information to the contrary. I have taken great and conſtant pains, for many years together, to the empairment of my Sight, not to be culpably Ignorant in any part of Learning belonging to my profeſſion, and I found by the Reſentment of Auditors and Judges, in all publick places of Court or City, or Countrey, wherever I Preached, that my Labour was not miſſpent; and I obſerved a great induſtry in your Party to promote Early, and all along, this Smothering Objection, and to overlay me when I was grown too big. Lord Ch. H. in 1666. about the time of *De Macedo*'s eſcape, and return, ſtop't me from proceeding D.D. without any cauſe, againſt common right, and reſpect to the Duke, and large voluntary promiſes of all Favour made to me a little before, I having more then time, and willing to do all my Exerciſes. Wherein your Party had a Fairer Oppertunity to convince me of my Ignorance, if they had truſted to their objection: and was about the ſame time Excluded from Preaching my Dioceſans conſecration Sermon at *Lambeth* (which he requeſted) Two very ominous Indications of the Impending Storm (which immediately followed) before half of your Articles againſt me were invented. But afterwards I found Friends alſo diſcouraged from accepting of my aſſiſtance in their Pulpits upon occaſions, as wont, and a ſilence deſigned at laſt upon me, and Effected for many years in the Country, as well as at Court, and City, and Sea; and all for no reaſon, as I thought at firſt, but for being obſerved to outpitch your Party in Preaching; Aut it was afterwards made manifeſt, it was not want of Learning, but want of compliance with dark deſigns, (Stiled diſobedence to Superiors) that kept me from Honour and Dignity; for I would not enſlave and debauch my Conſcience knowingly in the leaſt Sin, for the greateſt advantage in this world; leaſt in time, as I obſerved ſome Inſtances, I ſhould not have the leaſt grain of Conſcience, or Religion, or Honeſty, or Modeſty, or any Truth, or Grace left, which Vertues I prefer'd before all Learning whatſoever, as ends ought to be before means: Which I believed the more to be the true cauſe, and not the other, becauſe I obſerved ſome of the greateſt then, and moſt Reverend of your Party, not to Read or Pronounce according to true Grammar and conjugation, their Common Inſtitution over my Head. But if this would put a Period to my trouble, and Diſgrace, from your Party, I would be willing to undergo a ſtrict Examination yet, of my Studies, provided it be in publick, and before others. For I obſerved, when my ſmall Treatiſe came firſt out, (which cured me of this, and the following Imputation, as eaſie as the Philoſopher proved Motion, by walking) what pittiful ſhifts your Party were reduced to uſe, to ſupport their tottering Objection, *He did not write the Book*; *another writ it for him, at leaſt he writ not the Epiſtle Dedicatory.* &c. And when that would not do, other Arts muſt be uſed to ſuppreſs the Sale, and decry and ſlight the Book, though I received good thanks and reſpects for the Argument, Levelled to the Capacities I deſign'd it for, from many unconcerned, and unpenſioned in your Parties deſign againſt me, and thoſe of the moſt Learned of our Engliſh Nation; and of all Degrees, and Dignities, and Qualities, and Profeſſions, and Perſwaſions.

I had almoſt forgot the other notable Charge, and Engine, of conſiderable uſe to ſecure your Party, and ſtifle my repute and teſtimony, that was (when all exceptions failed) that I was Mad and Diſtracted, which by their venerable Authority (ſuch was their Power, and Guidance over his Highneſs) they made the Duke believe to be true (in contradiction to his freſh commendations) and many other conſiderable perſons beſides, to my very Great detriment in the world; It being eaſier with well meaning People, to believe me to be Mad, then ſuch perſons to be Lyars; But I could not hear of any Inſtances and Signs of this Diſtemper in me, ſaving Two: The firſt was, the neglecting ſo fair an Intereſt, as I had in the Duke, to adhere to an Opinion; wherein I hope the Duke will, or ought, before any, to forgive and heal me, who venters Infinitely higher upon the like principle; and I did it not without Study, and Oaths, and the Laws, and Councels, and Intereſt of the Nation on my Side. The Second (as nothing can be hid which will not be made known) was, becauſe they

they found by my Servant, that I had not been in bed, but in my Closet the whole night, before I set out for Sea; And he was solicited by your party with great offers and promises, to swear something of that, or any other nature against me, for that I was a falling person, and not like to help him; and I heard others were encouraged by the other Chappel to second your party in promoting this report, which none of your selves did at all believe, though you abus'd the credulity and weakness of others, to give it countenance, against your consciences.

For this charge (as any wise and good man may easily discern) is contradictory and inconsistent with their former Articles and Subsequent Actions at Law against me, for who ever heard of a *non compos mentis* Accus'd to Princes, or Sued at Law for expressions? Therefore my Lord of *W.* ought in Reason and Logick to restore me either to my sences, or my money: In all conscience to both; whether he be Innocent or Guilty; for wherefore should he have pleaded his priviledge (and that against his promise to the contrary in writing) to withhold 300l. or (600. l. as was proved at Kings Bench,) recovered against a distracted man, for certain words misconstrued and perverted? and which he knows are since recovered at Law in part against his Farmers, (who flye the Country) upon his illegal proceedings, himself hardly escapeing being fined by the Court.

When all accusations failed, my Ruine was contrived by way of preferment, not to *Bedlam*, in pursuance of the former calumny, but in confutation of it, into a considerable living in order to a Bishoprick, *viz. Llandyrnog* in *dyffrin-cluid* in *Wales*, which the Bishops of *Bangor* usually held in *commendam*, for their convenient Residence and the *Sine-Cures* which were held in *commendam* by Bishop *Roberts* deceased, and were more consistent with my Residence in the Dukes service, were disposed to others to make room for an Objection of Inconsistency) and I was commanded to repair from Sea to *Oxford* to accept of the said living, when the Roads were all Infected, and 9000. *per* week dyed at *London*, by which I was to pass; upon my arrival first to *Oxford*, and next to my living, I discerned a double snare therein, one to supplant me out of the Dukes service, (as I was kindly inform'd by one of your party;) which the Duke upon my application, assured should never be, and ordered me to take out the Seales. Another, no likelyhood of enjoying it quietly, by Incommoding my *Diocesan*, whereupon I petitioned to relinquish it, but was over ruled and dismissed unto it, as a Princely provision: Whereupon my Lord of *W.* instigated my *Diocesan* against me at *Lambeth*, that I, or his Lordship was the greatest Rogue in *England*, and threatned me by another, that he would make the three Kingdoms too hot to hold me, by a third Reverend person, that he would persecute me whithersoever I went to the utmost of his power: And I answered, that then I must put on a patience as large as his power; now there was no sore touched as yet, adequate to this winching.

Whereupon my *Diocesan* having a declar'd liking to my living, (and I denying now to exchange, or quit it, as dear bought,) and finding I had great Enemies, and no protection, joyn'd with your party, by new contrivances,

1. Of a frivolous controversy about a reading seat, (not to be paraleld in this Age or Nation,)

2. Of an Action of *Scandalum Magnatum* to second it, to wrest both my living and calling from me, which he wanted not power to effect, by the Oaths of Instruments, (which I knew to be as false, as the accusations of their Principals to heave me out of Court) and therefore could not, and would not accept of their 300. l. Verdict to be remitted, nor of greater offers. to submit, and allow them to be true: yea I heard their encouraged Agents offered them oaths that would take away my life, which they have not produced before Authority from that time to this. So that no Innocence, or Vigilance, could secure me from their power, in that Place and Station, where I was wholy a stranger; and thus for many years, and those my best, I have been exposed to live without imployment or maintenance, or credit, or peace, upon the relief of my next Relations, whereby this preferment, with the long trouble and charge attending it (which ended at last through the help of Providence in their shame and disappointment) was rendred insignificant, and worse than none at all, against the declared Intentions of his Highness to the contrary, if not against his Princely Honour and Justice,

who counts it part of Glory, you know, to be a good Master and a Man of his word.

Notwithstanding it was known to your party, that I had waved a good offer to adhere to the Dukes service (counting it improper to desert a Prince on a sudden for advantage) which to another proved a Dignity of about a *Thousand pounds per annum*, and might have proved so to me in all probability, neither did I presume at first to seek His Highness service, but was sought for, being a Stranger to all in his Family, as likewise to those Learned Prebends of *Westminster*, upon whose reports of some Sermons Preached at *Westminster*-Abby, I was enquired for by the Dukes *Almoner* who had order from Her late Highness to enquire out a fit Person to take the constant charge of her Family, while the other four Chaplains were to wait quarterly in her Closet, and to Preach by turns with me in the Chappel throughout the year, all our Salaries being *Fifty pound per annum*.

And as I came in by Providence, and without the precarious help of interest, so I continued in the Family with good love and respect, and (seeing you force me) with far more then you, or those of your party, my equals, had, as may, if need appear by several instances, till that in 1664. the Bishop of *W.* began to frown upon me, upon my relieving De. *Macedo* &c. and to set you, and others to decry me, and to make a new distinction, and difference between the Chaplaines (which since my letter in *June* last to Dr. *T.* is endeavoured to be revived, and supported, as I hear, but with poor and lame succes, and after the Blot was hit) and to report me to be no chaplain to the Duke (to please your envy and his own design) but as it were an Impostor for assumeing it, (which I remember did not a litle greive me) and that because, as was objected, I came not in through my Lord of *W.* of whose right to Introduce Chaplains solely, I was then, and am to this day Ignorant, but since gues'd at the design; who therefore caused my Salary to be reduced from *Fifty pound* to *Forty*, because he was not consenting to my admission; Though Dr. *Killigrew*, His Highness *Almoner*, and Dr. *Triplet*, both his Lordships good Friends, gave it under their hands, which I delivered his Lordship, that his Lordship was privy and consenting to my setlement and salary according to *Fifty pound*, but his Lordship answered, he was not bound to follow their testimony against his own conscience, yet the Duke over ruled ~~in this matter by his order for me~~; and indeed my place, for Interest and Profit, was the more eligible, as I told his Lordship. His Highness likewise sent me to the late Arch-Bishop, to see me fully setled by Law, both in his Service and my Living (for the inconsistency thereof was another exception to remove me from him, which themselves had contrived) who returned his answer by me, that he could not understand, how one body could be in two places, which His Highness over ruled: but how can you expect to thrive, said Sir *A. A.* to me, who have the Arch-Bishop and Bishop of *Winton* against you?

Accordingly some other secret matter was whispred against me to his Highness by them, which took of his Favour irrecoverably from me, from that time to this.

Some years after, when I petitioned His Highness for Restoration, upon the score of Innocence, or else, for common ordinary Justice, and equity, between any Master and Servant in three particulars,

1. Arrears of Salarie.
2. A *Bene discessit* and leave to take another Patron.
3. Some reparation of detriment by occasion of his Service,

His Highness was graciously pleased with kind circumstances, to give me his answer by my Lord *Craven*, to this effect, that his Lordship doubted not to see me suddainly made a Bishop, if I submitted to the Bishops. And I answered I had given His Highness Reasons in Paper, why I could not (because their Terms were indispensably, to renounce my Innocence and Truth, to secure and justify them) if then said his Lordship, you cannot, and will not submit to the Bishops, His Highness's last answer is, that he can do nothing for you, but as he is directed by the Bishops, which was agreable to former answers of His Highness to me, that he referd them matters to the Bishops, and I heard it from others, of different interests, who well knew His Highness's mind in this matter: That he would do nothing for me against the mind of the Bishops, but if I could get the Bishops of

my

my ſide, he would be as kind as ever Sr. *W. C. C. W. L. C. A.* Neither would the Biſhops give His Highneſs way to ſhew me Favour, or do me Juſtice, as above, without ſuch ſubmiſſion, which they had not power enough to bring me to, (as I told them, when I was loweſt) and ſo it continues ſtill with me, though the one be in His Grave, the other gone off the Stage, and Biſhop *Blanford* of *Worceſter* (deſired by the Duke to ſearch my cauſe) reported on my behalf in the matter of the reading Pew, againſt my *Dioceſan*, but as to the concern of the greater Biſhops, he thought fit, ἰατίχειν.

So that I could not well and fully make uſe of a great Patronage within reach, moſt neceſſary for me in my deſerted condition, for want of leave; neither did His Highneſs recommend me to any other Patron; and I was neglected by my own Church, for which I had ſtudyed, and ſuffered all my days, and my Principles allowed me not to joyn with other Proteſtants; who more reſpected me for my Sufferrings and Integrity, though differing ever from them (for the wrongs of ſome mortal Governours of the Church, was no exception or prejudice to me againſt the good Laws and Government it ſelf, as I anſwered ſome of them that invited me) neither was I to repair to my Living the Maſter-gin of my adverſaries, where old ſnares continued, and my *Cow* was milked, and ſubmiſſion was expected to unjuſt, ſcandalous, and-over ruled Cenſures, and their watch and frown upon my Converſe every where, made it difficult to live or breath, yet I was unwilling, for the reaſon at firſt, to cry out for help againſt my Fathers, or to make their oppreſſion known to the Nation for my relief and vindication.

Now I can diſcern no difference between being wounded by the hands of Papiſts, as Principals, or of Reverend Proteſtants (if for no other cauſe but Proteſtancie) as Inſtruments, but that my Guard againſt Enemies in the ſhape of friends in Superioritie, was more difficult, and their Wounds pierced deeper by the Trachery and Indignity, and that the Maſter is to be rever'd above the Servant: nor how any other Clergie man in the ſame Circumſtances ſhould have eſcaped the ſame myſterious and unaccountable Danger and Trouble, if he had been as proud, and mad, as to prefer his Duty and Fidelity to his Church and Country, before his Worldly Intereſt and Advantage; ſurely from the beginning (of the Reformation) it was not ſo. Now whether it be of publick Concern and Conſequence to prevent the like diſcouragement to others, from thoſe who ſhould rather encourage their Inferiors in ſuch Fidelity, I humbly leave it to the Government to Judge.

Now I perceived that you well knew of this deſign and ſtorm againſt me, about two yeres before the Duke underſtood it, and I muſt ſay it to your Honour, that none of my adverſaries dealt more plainly with me, in fore telling both my danger, and its cauſe, than you did, whereby I ſuſpect you could not be then ignorant of this Popiſh Plot, in its firſt riſe and management.

For I remember, when upon Her late Highneſſes Her Order to me in 1664. to watch, and oppoſe the intollerable incroachments of the other Chappel at St. *James*, I had, amongſt other inſtances to check them, recommended *D. M.* in great diſtreſs and miſerie, to her Charitie and Protection, with much acceptance then, ſhe being a zealous Proteſtant in her own inclination; and he likewiſe under a good Charracter for Life and Birth, which the *Portugal* Chaplains (whom I was commanded to found) had nothing to except againſt; I did not find them ſo incenſ'd againſt him, and me, as I found you and your partie againſt us both, before any other Good, or Evil, was known of him, or objected againſt me.

For publiquely at Gentle-men-Waiters Table (among other moleſtations) you reproved me upon his ſcore, and were angry with him for changing his Religion, and communicating with the *French* Church, (having then little or no Engliſh) and that the *French* and we differed not only in Dicipline but in Doctrine, and that you would keep him from your Sacrament at St. *James*'s if he offer'd to come there. And when I told you, the Biſhop of *W.* did countenance him, and weekly relieved him with Her Highneſſes Charity, you aſſur'd me the Biſhop was not for him, which afterwards appeared true to ſome purpoſe; and another time, the ſame yere, before a private Sacrament, order'd Her Highneſs in Her cloſet by Her Confeſſor my Lord of *Winton*, for the recovery of the Duke

of *Cambridge's* health (which ſeemed a ſtrange uſe of a Proteſtant Sacrament to me) when I deſired to be in Charity with you, and to know the true cauſe of your diſpleaſure againſt me, with a purpoſe to give you Chriſtian ſatisfaction, you anſwered, that I had never done you any wrong, but that I ſhould be turned out of the Family for unſound Principles, which I then deſired to know what they were, ſeeing *I* had been firm to the Church of England, before the Reſtoration, and had no reaſon to deſert it ſince; but you would not then aſſign what they were, but you and your partie from that time, daily ſet your ſelves to moleſt me, and decry me, and diminiſh my Salary as afore, to diminiſh my Quality, againſt contract with conſideration, and to exclude me from Preaching and officiating at all before the Dutches at St. *Jamſ's*.

For, beſides her *monthly* Sacrament days, (wherein ſhe remained at St. *James's*) you know, if you pleaſe, when it was my turn to Preach, ſhe began to ſtay the other Sundays, on which I was to Preach, at home to hear me, and not to goe to *White-Hall*, and I remember, when ſhe found you were to Preach, when ſhe expected me, being as yet ignorant of the prohibition againſt my Preaching before Her, She came not to Chappel, when you ſerved, but ſent for me from the Kings Chappel to read Prayers to Her in Her Cloſet, whereby I found She did not ſet on the Biſhop of *W.* as he alledg'd, but was ſet on by him againſt me, which is of great uſe and importance to know, in order to find, by whom She was perverted.

And you ſtaid not here, but likwiſe prohibitted my Preaching and Officiating before the Duke at Sea, in his firſt *Dutch-War*, and though I was the Chaplain appointed to attend him, and priviledg'd with a *Cabbin*, (which you knew to your ſorrow) and the Salary of the *Ship*, and at no other expedition had His Highneſs more than one Chaplain, yet as ſoon as I went to *Sea*, you were, as ſoon (after another that fell ſick) diſpatch'd after me, to make me a cipher, and to Officiate alone to His Highneſs all the while, and to Adminiſter Sacraments to him *monthly* in ſtead of Sermons, which were ſuppreſſed by my Lord of *W.* contrivance, againſt His Highneſs's firſt orders by His Almoner to me: and when I endeavour'd to have this order altered, (which was ſcandalous to the Fleet, and uncharitable to the Sea-mens needs, and deſires) againſt my return after the fight to Sea, whither the Duke commanded me before him, with an intention to follow, this was the firſt and only colour and pretence of diſpleaſure that ever the Biſhop had, while I was at St. *James's*, to object againſt me, *Bona fide* and with any truth, whatever it were, though he began to undermine me upon the ſcore of De *Macedo* about a yeare before: ſo that this pretence (which the Duke was made to countenance) was like the Lambs troubling the River below ſtream, to the other Creature that drank above.

Among ſeveral paſſages at Sea, I could never forget one, which was, that if the *Dutch* ſhould be then beaten, the neck of the *Proteſtant* intereſt ſhould be broken; (and their deliverance then from being totally deſtroyed, I thought they owed not to Sleep or ſlackening Sails by night, as was rumoured, but to too much faith in men, and guides by day, in not falling on at an opportunity, as the Duke himſelf had a mind; a Providential pledge that Popery will be defeated by its own Principles.)

This ſtrange expreſſion (which reverence to the Government, made me then diſregard) I found afterwards too well to agree with paſſages in *Coleman*, *Fitz-Harris*, and Common's Addreſs, and the ſtrange alteration in *France*, againſt the *Proteſtants*, and when I asked you then, what Religion you were of, you ſaid you were of the Univerſal Church, and that *Proteſtancy* was a name of *Schiſme*: to which your prejudice I had a particular reſpect in my Booke, leaſt His Highneſs had imbib'd the ſame from you, or your party, as ſometimes the patient is to be Adminiſtred unto, through the Nurſe.

Now I hear'd, and you better know, I am ſure, that there was a *Popiſh* Prieſt in the Ship, But, if there was another in a *Proteſtant* mask, to celebrate *Proteſtant* Sacraments, with a deſign'd malice the ſame time againſt the very throat of *Proteſtancy*, the diſſimulation of our Tyburn *Jeſuites* comes ſhort of this, in ſome reſpects: but it could never ſink into my ſuſpition and belief, how any generous Perſon of clear Honour, and Courage, or of underſtanding as to know and recognize

recognize the right Soveraign of his heart, could be won, or bewitched by any damnable diſpenſation, to diſſemble with God and man, on Deaths borders, for any Worldly deſign or end. And if *Preteſtants* have been out-witted to maſſacre and ruine one another by colliſion of their vaſt force and treaſure, yet Heaven appeard remarkably againſt it, to hinder and part them, by miraculous miſts, and an unparalel'd Plague and Fire, in which laſt permitted judgment the ſubſervient malice of *Rome* viſibly croſſed its own deſigns, and ſuffered *Amſterdam* to eſcape for once, to purſue a ſtudied opportunity (never elſe to be regained) of retorting, 666. on *London*, And if this be ſo, The Lord in mercy watch over this poor Nation, our Cities, Fleet, Univerſities, Libraries, *&c.* And teach our Senators Wiſdom, and *deliver me and* (others) *from Blood guiltneſs O God, thou God of my Salvation, and my tongue ſhall ſing aloud of thy Righteouſneſs*, Pſal. 51.

The Even before the fight, *June* 2. 65. when both Fleets were neare together, I was commanded (becauſe you were unwilling) to Officiate and exhort, (which I did with *Proteſtant* ſincerity) and with what an acknowledg'd omen of victory, annnex'd to the duty, you may perhaps remember, for you among others told me then of his Highneſs's beliefe, declard to that purpoſe: but neither the recommendation of Heaven believed, nor intenſe Favour by other laudable means acquir'd, and Graciouſly atteſted to his Majeſty, and the World; nor falſe accuſations baffled and confuted, and innocency fully cleared, nor the undoubted Divine right and charge, and glory of Rulers to puniſh knaves rather than honeſt men, (which I did humbly intimate and inſiſt on) could ſecure me from being deſtroyed in a moment (and that as ſoon as I was newly delivered from the ſame publick dangers) according to your infallible prediction as afore, now ſeconded with other *Popiſh* threats, both *Forraign* and *Domeſtick* about the time of De. *Macedo's* miraculous eſcape at *Portsmouth*, and his appearing to me at St. *James's* after he had been burnt for *Sodamy* at *Paris*, about half a yere before, (as ſome of your party publickly affirmed to my face) and complaining of a conſpiracy between ſome of your party, and the *Popiſh* Chaplains againſt his life, made very probable to me, by other good Teſtimonies, and Cadaverous faces, and Gentile tricks, and Parliaments from this time awakened to enquire into the inſolence, *&c.* of *Popery*.

Now though I can, and daily have prayed, that God would forgive your wrongs to me, yet I am not to forgive your wrongs to my Friends, eſpecially to the Duke and Nation; nor the cauſe and root of this general diſturbance to all manner of People, and of the high and unheard of debates between Succeſſion, and *Salus publica*, and care of the Kings Life, and of our Laws, and Liberties, and Religion, leaſt they become Articles of *Nams* (for to uſe the unexpired right and duty of a Chaplain) I take them to be the firſt Authors of the doleful bill of excluſion, who for preferments, have at firſt complyed, and encourag'd to thoſe revolts, that work the (once darling Prince) out of the hearts and truſts of the People, to the great infelicitie of both. Whereby the Nation is nigh diſſolved in fiction, as in a ſeparation of Soul and Body, for what is a Nation, though never formidable and renoun'd, without a Prince, they can truſt, but a dead unactive Carcaſs? or what is a Prince, though never ſo magnanimous, without the hearts and truſts of his People, but a lean wandering Ghoſt and Apparition?

An army without a general, or a general without an Army, ſignified the ſame in *Ceſars*, as *a Kingdom divided againſt it ſelf*, in our Saviours account, but the Blind man in the fable, that could go, taking the cripple upon his back, that could ſee, enabled both to ſee and walk. And ſome States-men deſcribe the *vulgus* or part ruled, to be as a blind Creature, that cannot ſee, but feel; the reſignation of its ſight, being its truſt and ſubmiſſion; the retention of its feeling, its right and cuſtome to taſte and judge, whether it were righted or betrayed, whether it truſted Gods or Devils: for never was their Genuine unrepentable truſt, but in order to be holpe and defended by another, as a God. *And Gods part is truly acted by all thoſe, that count it Divine Honour, dearer than life it ſelf, to be true in truſt. Now the infinite God himſelf, the King of Kings, and true meaſure of all right Governing, (if it could be imagin'd his Creatures could expect nought but ſham's and ſnares, and deſtruction, from him) could never gain their truſt, which is eſſenti-*

tially

tially correlate to Truth and Love; upon which ſcore, ſome aſſertions about abſolute Decrees, and Reprobation, are ſuſpected as unſound, becauſe known to lead to deſperation, and to take off the truſt of the Soul. Our *Roman Catholicks* likewiſe, though the beſt of Chriſtians and Subjects, (with ſome) would hardly truſt a *Luther* to be their *Pope*, or an *Hugenot* to be their King, though a right Heir. And there are the ſame Natural inſtincts, to preſerve themſelves and their poſterities, in others, preliminary to all other ties: and the Church of *England* is too unkindly requited, to be ſlighted and abandoned as *Heretical*, and *Carnal*, which hath numbers of her Sons of a more ſublime and Primitive-like Loyalty, who think it Conſcience to forget the Engliſh-man, to make good the Chriſtian; as if their ſeveral rights and intereſts were inconſiſtent, or, as if *Magna-Charta* and our other good Laws, (which are conceived to be in danger by this revolt) were not *Juris divini* in ſome ſenſe, and confirmed by the 13*th.* to the *Romans*, *Let every ſoul be ſubject to the Higher Powers*, ſuch Statutes being undoubtedly the deliberate, and moſt certain and ſolemn Will and Declaration, of the Supream Powers in England, which the Apoſtolical Injunction requires all due obedience to (being our true Loyalty according to the true ſenſe and etymology of the word) upon the peril of Damnation as well as Treaſon: inſomuch that many ſuſpect, and object, it muſt be preferment, or the belly, and not Conſcience, that ſways, where the Divine will is ſo neglected, and the Heaven that is preferr'd before Earth, and before the Laws and Liberties of their Country, by a counterfeit Zeal and Loyalty, is their own Paramount Private ends, and phancied accommodations and pentions, and advancement, being a ſort of Luſt and diſorder (in exhalting a part before the whole, againſt Law and Conſcience) that Tyburn and Hell, were erected and conſtituted, to correct and puniſh the like Principle in the general, in every Malèfactor, and Sinner, that ever did, or ſhall ſuffer in, or on them: on the like inducements, the ſingle will and pleaſure of an old crazie Pope ſeduced by luſts and flatteries, finds more votaries and voices at *Rome* (ſuch as they be) for its infallible Authority, than their general Councils can, which ſeldome meete, and beſtow fewer promotions, though both Popes themſelves, and their *Catholick* Church, and God himſelf are acknowledg'd by them to be preſent in the latter, without diſpute.

Beſides the Pope himſelf (who muſt needs ſmile to himſelf, at mens devout preference of his Quacke-intereſt before the good of their own Country) was more faithful and careful of His Highneſs's ſafety, when he adviſed him to be wary in declaring, as knowing perhaps the Divine and Noble conſtitution of this Realm, which knows no error in the Crown, ſpares no treaſon in the Subject. Therefore the Commitment of *Henry* the firſt, when Prince, is recorded in our Hiſtories, without cenſure, yea with the eulogy of the King his Father, for the courage and impartiality of his Courts, and the ſubmiſſion of his Son. The Laws interpoſing and revengeing all wrong, and violation, by any Creature, or Subject, either unto the Divine State and Prerogative, and Perſon of the King (who anſwers to the hallowed deity *Above*) or againſt the cognate ſafety of the publick, (which is, as the whole to the part, *Below*, or as end to means, or God to Creature) the King, Laws, and publick ſafety (if I rightly underſtand the Government, I am bound to obey and preſerve) theſe three with us, being as one, and none but State *Heretick*s and *Traytors* deny this Trinity, or divide this Unity.

But neither His Holyneſs, nor your party, were true to his Highneſs's Honour or Conſcience, in allowing him to act ſecretly, againſt the Religion he profeſs'd openly, before he had as openly renounc'd it. For *Turks*, and *Heathens*, and *Papiſts* themſelves, (if the caſe were againſt themſelves) would abhor ſuch practices by the mere light of Nature, which is the reaſon that by the Laws of Nations, broad ſides at Sea are never given under falſe Coulours: and was the direction clear and Engliſh-like, to be given or followed, to entertain a *Proteſtant* Chaplain into ſervice, to be ruin'd for his honeſty, and openneſs in his Profeſſion, by ſecret underboard Arts? (which I mention not for private concern, but for the certainty of the inſtance) what will be thought of them that fared better by their prudence and flexibility? or thoſe ſpecially, who were active inſtruments in ſuch deſigns againſt one of their own Coat and Profeſſion?

But

But in nothing is this change and revolt from all truth and goodneſs, more palpably unnatural and irreligious, than that it wounded the Glorious Fathers Honor in his grave, making him acceſſary to what he did forbid, and much juſtifying the Fears and Calumnies of his Enemies, and ſlurring the cauſe of his ſuffering friends: and caſts his only Brother and Soveraign, that ſtands in the way, into a manifeſt and daily Jeopardy of his Life, by inevitable conſequence, from the known practiſes and principles of *Rome*, though no actual Plot, or deſign to aſſaſinat his Royal Perſon had been proved, or believed: And which is as unpleaſant as death it ſelf, diſturbs his dayes with a moſt ungrateful dilemma, and neceſſity, of loving a Brother before the Community, or the Community before a Brother, when neither part can be choſen without a great and general diſturbance, or unkindneſs: All which inconvenience had been eaſily prevented by continuance in his bleſſed Fathers Religion, (wherein none of your party were trained for their councils) and I truſt, might be ſtill redreſſed by his return to the Truth, to be our bleſſing, in the manner *I* humbly deſcribed in a Letter to *Edenburrough* in *June* laſt, and in another to Sir *A. A.* ſome while before, and inſinuated alſo as much in 1677. in my Dedicatory Epiſtle to His Highneſs himſelf.

For ſure the Nation and City in General deſign no hurt to the Duke, to a haire of his head, or line of his Picture, but have very ſtrong deſires to be effectually ſafe in their deareſt concerns from the ſworn Enemies of their Religion and Country, too much hearkned to: I know a perſon that was torn, and like to be deſtroyed by a tame and generous Maſtiff, when a little Childe, for dallying too long and withholding his bit from him when he was hungry; I know no greater Enemies to the Duke, than your ſervile paraſitical party who by Loyal complyance with all his feavoriſh appetites, for their advantage, have betrayed him into this diſeaſe, and perplexity, and danger, and ſtrange revenge, not againſt Enemies, but beſt friends, and the Glory of his Fathers memory, by loading it with an odious and obvious new diſcovery of a probable cauſe of his ſad diſaſter permitted by providence (which overrules the Malice of Men and Devils to this Glorious ends) while all will eaſily ſee and judge that the Revolt of the Son (the ſorrow and trouble of all good men, the open boaſt and ſhelter of Papiſts, *&c.* the Secret joy and mockery of Republicans) was the likely effect of his unequal marriage, and the Blood and Maſſacre and confuſion, that is feared, the likely effect of this revolte. All foreſeen, and diſliked by the omniſcient Wiſdom, which chaſteneth in whom it loveth, any root, or cauſe of miſcheif, there being beſides a particular Remarkable providence over this Iſle, which makes kind Aſpects towards Popery inauſpicious to our *Britiſh* Crown, and an effectual ſincere Zeal to ſuppreſs it, Fortunate and Glorious to our Princes, as *I* offer to conſideration, *pag.* 373. Hearts Soveraigne.

But the truth is, when *I* was well fitted by His Highneſs's extraordinary Favour and good opinion (as is well known to all about then him) to direct, or retard him, by love, or argument, or ſupplications, from ſuch hazardous and degenerate motions, (upon miſtaken Zeal) againſt our Church, and Kingdom, and Himſelf, in all his Intereſts, Temporal, Moral, and Eternal, and to recommend to him the Example of Queen *Elizabeth* to be glorioully uſeful and dear to *GOD* and his Country (as I do in my Book) or of Queen *Chriſtina* to merit a Heaven and kinde tribute by being civil, (which I leave to others to adviſe:) How did your party never reſt, to hazard their Honour and Salvation, by multiplying falſe teſtimonies, to remove ſuch Lumber from about His Highneſs: though I obſerved none of the Bed-Chamber that joyned in this Intrigue againſt me but only one, Sir *A. A.* but rather of their own accord did intercede often for me; nor indeed any within, or without the Houſe, but the Relations, and Creatures, and Subcreatures of an unfortunat Grandee, then in very great Power, and your old P. if *I* well remember. Could any *Engliſh* man or Chriſtian refrain to oppoſe, or teſtify to his power againſt ſuch wrongs and abuſes to his Prince and Nation from boſome Friends? *Seek the Peace of the City*, ſaith the Prophet, *and pray unto the Lord for it, for in the peace thereof ye ſhall have peace*, Jer. 27. 7.

Therefore in 1668. after the remove of the Lord Chancelor *H.* (the head of your party and deſigne, upon the ſcore of matches, as I imagined and felt) I

applyed my ſelf upon a juſt occaſion to ſome Reverend Biſhops, met near my Pariſh, to deſire their aſſiſtance to have this matter ſearched and examined, leaſt there were a Plot laid againſt this Church, hoping by the founder part to detect, and work out the more unſound, with leſs ſcandal and danger then by any other method I could uſe, or think of; but inſtead of being holpe or directed, I was oppreſſed, and betrayed, and inſtead of being produced a witneſs for the Publick, made a defendant to an action of *Scandalum magnatum*, by wilful miſconſtruction of my diſcourſe, againſt a paper to the contrary left with them under my hand, to proceed on, which they concealed from that time to this: the coppy whereof can be produced.

And in *December* 1678. after the breaking out of this Popiſh Plot, In obedience to his Majeſties Proclamations, I communicated what light I could thereunto by a a-breviate of my ſufferings and for what cauſe, delivered to an Honorable, and fit Perſon of the Privy-Council, but nothing was made thereof, nor I enquired after any more. Only I obſerved an unexpected retrograd motion (like a Reſurrection from the dead) from *Farnham* to *London* thereupon, to joyn with other great Biſhops to recover the Duke to the Church, or perhaps to cover one of their number from contrary ſuſpition, by a kind abſolution, of which boaſt hath been made, but what ever was the deſign, the event of the meeting, as I heard, was to let the World ſee, that his Highneſs neither was, nor would be directed by the Biſhops; in ſome contrariety, and check to his laſt anſwer to me, as afore, wherewith I was cruſhed and tantalized, by their directions, for ſo many years: ſo much their care was more for ſome of their own ſafeties, then of His Highneſs's honour; but I obſerved no ſuch diſpleaſure againſt *them* for ſhutting the Stable door ſo late, as from His Highneſs, and one of them againſt me without end, for giving the alarme and warning, before the Steed was gone.

By all I have nothing to boaſt, but that I have made good my innocence, and Loyal integrity againſt all exceptions and colours whatſoever; and neither promiſes, nor protection, nor juſtice, nor equity, nor mercy, nor truth, nor any plain-dealing have been made good (ſave only from your ſelf) unto me, to this day, and I have *Overcome Evil with Good, and have not been overcome by it, to GOD I give the Praiſe.* Such being the harmleſs victory of Martyrs over Heatheniſh Powers, as St. *Hierom* notes, *Non ceſſiſſe, viciſſe eſt.*

But now the moſt open publication of this dark Myſtery, to the conſideration of Authority, and the World is ſufficiently ſafe and ſeaſonable, and neceſſary: the whole Nation being now known to it ſelf, to be entirely united and reſolved againſt Popery, in which point, both Addreſſers and Excluders, and his Majeſty, all agree, and the danger of Fanatical Confuſion and Sacriledge, and ſtriking at the Antient Order for the faults of Perſons, litle feared: or the like defect and danger better to be rectified, and remedied another way, without wrong to the King and Publick Councils, or wound and ſcandal to Religion.

So that your maſquerad party appear very ſmall and contemptible, and miſtaken, and eaſily to be blown off to publick Satifaction: who while undiſcerned and unremoved, were for divers years very conſiderable, by their neerneſs to vitals, & great influence and power, eſpecially over the Clergy and Univerſities to help, or hurt, or corrupt, or (as in my caſe,) to vex and oppreſs to death, by a new colour and myſtery of a through-paced obedience required to ſuperiours, right or wrong, and leading, the Lord knowes whither, as in a ſtring, (contrary to the Tenor of Canonical Oaths, which bind only to things lawful and juſt) enough to put in mind of the Plot in *Sparta*, where the Guards were ſtrictly charged to obey their Chief Officer in all things whatſoever, while he himſelf had ſecret Inſtructions to kill and new mould the Government.

So that and effectual convictive diſcovery of the remainder of your party would be of more uſe to unite and eſtabliſh this Nation perhaps, than the hanging of 1000. *Jeſuits*, which could not do us half that hurt without, as they within, and none better fitted for ſuch a diſcovery then your ſelf, (and ſome others whom I can name) as any may gather from your early and infallible prediction of my ruine, long before the Duke did know, or conſent thereto: And conſpiracies of this nature againſt our Church, are better diſcovered by Actors in them, then ſufferers by them, the one evidence to the other being but as a Coppy to the Original, though

though yet not altogether uſeleſs, in the detection of ſuch dark deſignes.

All this in ſhort, Reverend Sir, is humbly and truly, to repreſent, what faithful Guides and Directors, the Chief of your party have been to his Highneſs, as to his Honour, and Concience, and intereſt in this Proteſtant Nation; And to exhort and moniſh you, (as *I* have done others) to become a diſcoverer of the Eccleſiaſtical part of this Popiſh Plot, or (if you will not) to leave it to the Publick, to Judge of us both, as to the diſcharge of our ſeveral duties. The Oath of Allegiance, *&c.* bind you to make your beſt diſcovery; And the Nation would be glad of a Grave and unexceptionable evidence at this juncture (if you have a heart to ſerve your Nation) you are bound thereto, for ſafety as well as duty, and for fear as well as conſcience; for if you are a Proteſtant, you ought not to deny it, or if a Papiſt, not to be tollerated in ſuch a place and charge. *It* cannot be thought that *I* write all this now for private advantage or ſplean, but rather out of conſcience and duty to the Publick, before *I* dye, becauſe your whole party are not able to make me ſufficient reparation for what *I* have ſuffered theſe *ſixteen* or *eighteen* Years together in my calling, and credit, and fortunes, and peace, and time, and loſs of the Dukes ſpecial Favour, and wrong of next Orphan relations, and haſten'd deaths of others, but *I* verily believe, that ſome of the chiefeſt of your party have been beholding many years to my patience and tenderneſs for the Duke and the Church, to the neglect of my own opportunities, and intereſt, and relief.

Sir, You had a right to this freedom for ſeveral reſpects, from,

Your humble Servant,

February, 22. 1681.
Kingſtreet, &c.

Thomas Jones.

A Letter ſent to

SCOTLAND,

To the Reverend Dr. *Turner*, His Royal Highneſs Chaplain attending his Houſhould in *Edenburgh*.

Reverend Sir,

TO none it is better known perhaps, then to you, how, and for what cauſe for many years together, I have had my fortunes wholy ruined, my good name wounded, my calling diſturbed, my converſe ſtreightened, my ſences queſtioned, and my truth and teſtimony at laſt, attempted to be wreſted from me, by Importunities and Curſes, by Power and Fraud, by great Offers, and long Streits and Seidge, but in vain, and without effect, this laſt poſſeſſion being more within my power.

And I have ſurvived, I bleſs God to ſee (as the reward and victory of Truth and Patience, the proper trophee becoming our calling) all my Enemies from the greateſt to your ſelf, baffled and condemned in all their pretences and Reproaches, not only before God and their own conſciences, and my knowledge, as ever, but alſo, at laſt before the World, by detection of Plots, and deciſions of providence, and voluntary confeſſions, in parties penitent; and ſhameful retreats and contradictions, and checkmates, in contrary diſpoſitions, as will appear in the enſuing Narrative:

And as to you, by your preſent Imployment at *Edenburgh*, which is not to Read Maſs in the Cloſet, I ſuppoſe, but to ſerve the Family, wherein you are become

become my ſucceſſor, as well as Drs. *Doughty*, and *Lake* by Land, and *Woodreff* by Sea: and yet time was, that I was to be no Chaplain for it, but to be ſhun'd and diſown'd by you, and your party, and hindered to Chatechiſe, or to Preach before the Ducheſs at St. *James*, or to the Duke at Sea, and to have my Salary diminiſhed, and withheld from me, in that part, and more, to this day, with many other unſchollar-like and barbarous paſſages, not Inferior to Infamous Cravats, to weary me out of the Family, and my Life, for no Cauſe in the World, but for appearing early againſt Popery, at St. *James's*, and Introducing De *Macedo*, and being a probable and likely Inſtrument perhaps (by a paſſionate favour and good opinion) of preſerving His Highneſs in His Fathers Religion, and endevouring at laſt to bring this Plot to Light in. 1668.

This Preface therefore I judged fit to direct to you afore hand, who have ſo Zealouſly concern'd your ſelf in moſt part of this Tragedy (in obedience to Superiours I ſuppoſe) either to awaken your Lethargick conſcience, better to mind the Oaths of Allegiance and Supremacy, which enjoyns upon the peril of perjury to diſcloſe conſpiracies of this nature, as well for our own as the Nations ſafety; and I doubt not but you can poſitively prove by hearing and ſeeing what I can moſtly prove by ſufferring: for I obſerv'd you, and your party, to foretell aſſuredly my ruine, when the Duke was ignorant of the deſign, and fully reſolv'd againſt it; and you will be truer alſo to the Church, and the Duke (whoſe bread you eat) as well as to your conſcience, by diſcovering thoſe falſe guids, who either by direct Influence, or Obediential Pamſitical compliance, and deſtruction of faithful obſtructors, have encourag'd his Gracious Highneſs, in deſigns, ſo diſturbing and hazardous to himſelf and *Roman* Catholicks, as well as to the whole nation.

Or, if I fail herein, to warn the Nation further, as my laſt part, to read in my ſufferings their own great danger from Maſquerade *Proteſtants*, and a few diſguiſ'd Woolves got within the Sheepfold, more hurtful and pernicious, than hundreds of *Whitebreads* and *Hartcourts* from without; for if an approv'd ſervant, and companion of dangers, and alwayes Epiſcopal, and Loyal, have been ſo ſeverely and courſly uſed for *Proteſtancy*, by their means, profeſſing themſelves as yet the ſame Religion, what muſt other more unrighteous and ſtuborn Hereticks throughout the Nation, in proper time expect?

And though I have been ſufficiently haraſ'd, by prevalent unprovoked Adverſaries (with the help of my own truſt and reverence towards them) yet I ſhall not yield my ſelf fully conquer'd, till I am beaten out of my Principles, and faith to King and Nation, as well as out of my accommodations; and therefore out of invict duty and fidelity ſhall not fear to add,

That if Popery, and ſlavery, be more deſirable than publick Peace and Crowns, it will yet be more Princely and Generous to come to our Church once more, and diſcover, for publick ſatisfaction and reparation, thoſe treacherous carnal guides, who for a preſent preferment, betrayed a ſincere and pious Prince, through ſuch diſguiſe, to hurt himſelf, and friends, before declaration; elſe how can it be ſaid, that he ſuffers, as a Chriſtian, or a *Catholick* for a true, but rather for the unworthy fruits, and dangerous malignity of a falſe Religion: neither will this be diſhonourable or difficult; for Princes who have a right to the utmoſt fidelity of all men, may with greater honour and glory, before God and man, Sacrifice Knaves for treachery, than honeſt men for truth: and then turn *Papiſt* again, to our terror, and ſpare not, but with Engliſh valour, and fair warning; and Ile turn *Papiſt* too, though none others will; and renegue this ancient and Apoſtolical Mother-Church, and all her Rights, provided any principle in my Prefaces, or Chapter in my ſmall Book, can be unſetled; till then, for better, for worſe, I ſhall through Gods Grace, continue,

Your Proteſtant Servant,

June 18. 1681.
Kingſtreet, &c.

Thomas Jones.

THis Letter had prefixed before it, a Preface to my intended Memorial for the Diſcovery of Maſquerad Proteſtants, with the Text, *Judg.* 19, 30. but the Town being full of News from *Edenburgh* thereupon, that His Highneſs did intend to return to our Church, I forbore farther thoughts thereof for ſome time.

A Letter to Sir *A. A.*

Sir,

I am well informed, that you were lately pleas'd to traduce me to D. *O.* a publick Perſon, beſtowing hard characters upon me unworthy of your ſelf or me, &c.

The ground and provocation I find, was, for demanding of my own, whereof I ſent you the ſtate and account, at Mr. *Swifts* deſire, and amply proved the Dukes will and order for payment thereof, to D. *O.* his ſatisfaction againſt your mean ſugeſtions, whereby there is owing to me about or l.

You give me occaſion hereby to recollect how privy and inſtrumental you were in an early Aſſaſination I endur'd from great tongues in 1666. at St. *James's*, for no cauſe, but Proteſtancy, and that under the covert of a friend, and in manifeſt contempt of the Dukes declar'd kindneſs and frequent defences, which was not very Mannerly nor Loyal, nor ſafe perhaps in you, or your party (as ſome would have thought) but that you well underſtood your grounds, and that occult inclination which would enſure you, when you moſt thwarted his Royal Will and Honour: for others of the Bed-Chamber, as much ſtrangers to me, as your ſelf, who diſcern'd not then this *Catholick* byas, could not forbear to mind His Highneſs freely, that it was not for His Highneſs's Honour to deſtroy his innocent ſervant, who ſtood to him in his dangers, and himſelf had publickly commended.

Whether or no you likewiſe forgot the Oath of Allegiance, &c. and concealed thoſe Perſons, that then, or ſince, perverted their Royal Highneſſes traiterouſly from the Church (as well as treacherouſly from me) will then beſt appear, when this matter, ſo much tending to diſcover the Root and bottom of this Helliſh Plot (which ſome would make a Fable for their Security) ſhall by Authority be throughly ſearched, in proper time.

Its a ſatisfaction to me above all preferment, or Salary, that I preferred my fidelity to His Royal Highneſs Honour, and Conſcience, and Intereſt in theſe Proteſtant Nations, in times of tryall, thongh ruined for it in barbarous manner: Neither do I envy, or dread the deſpicable felicity and grandeur of any of a contrary complyance, and ſucceſs. How ſoon will this proſperity be Sowred, If God (who can do it in an inſtant to the great joy of Prince and People) ſhould incline his Highneſs heart, to be more guided by the Laws and Councils of this Nation, then by forreign Cheats, or Domeſtick Slaves and Paraſites, and to do as *Conſtantius Chlorus* did at *York*, to ſuch his Servants, as denyed Chriſt to pleaſe the Emperour.

Sir, though I forgive your calumnies, yet Ile make bold humbly to mind your conſcience to think of Reparations to the publick.

And likewiſe not to wrong His R. Highneſs's Juſtice and Honour, in withholding my due Salary any longer from me, for I am no gainer by the Dukes Service, or his living (*in Wales.*)

Some of your penitent Brethren, in the ſame intrigue, have gone further, as to make ſome Chriſtian acknowledgments of the many wrongs, they with you, without cauſe, have done to,

Honourable Sir. *Your*, &c.

July. 7. 1680.

A Letter to Sir *J. W.*

Sir,

HAving reſolved to adhear ever to my Duty, and fidelity to His Royal Highneſs, and the Publick, whatever were my tryals, or deſertion; in purſuance of the ſame Loyal Fidelity, I have preſumed in this method through you, being diſcouraged in all other addreſſes, humbly to requeſt his Royal Highneſs to peruſe and conſider a ſhort explicit Letter of concern and moment lately writ on a juſt occaſion to Sir. *A. A.*

From his long oppreſſed Servant,

July, 21. 1680. Thomas Jones,

To His Royal Highneſs,

JAMES

Duke of *York* and *Albany*, &c.

May it pleaſe your Royal Highneſs,

My Epiſtle Dedicatory to His R. H. delivered with my Book of the *Hearts Right Sovereign* into His R. H. Hands at St. James's Oct. 31. 1677

AS the *Peace of Kingdoms, which your Royal Highneſs excellently knows, and the duty and ſafety of Subjects, together with the great eaſe of Princes, conſiſt in one ſhort, eaſie rule, and equitable, well maintaind, and practicd, The ſubmiſſion of the Creature to its Creator; or the Obedience of Inferiours, in the low condition of the one, to their reſpective Superiours over them, in the Authority, and high Character of the other; ſo it may be affirm'd, that the Peace and welfare of the Church depends no leſs upon the like leſſon and method.*

For what are Conventicles, Schiſmes, Hereſies, Idolatries, which diſturbe the Peace, and deſtroy the being of the one; but like ſo many Riots, Factions, Seditions, Treaſons, which alike undermine, and overthrow the Conſtitution of the other? ſo that in ſhort, the Diſturbers of the World, are thoſe alone, who diſobey Superiours.

Who, in the time, and under the Covert, of Peace, are of two ſorts; ſuch as undutifully deſpiſe the Right, *or treacherouſly erect a* Wrong *Soveraign over themſelves. The firſt are thoſe, who from Avarice, or Pride, or Ambition, by craft or force, diſobey the Laws, and uſurp and encroach upon the Rights, and Prerogatives of their lawful Governours; where every inconſiderable Inceptor, and Puny Recuſant, is a* Cromwel, *or* Lucifer, *in his Path and tendency. The next thoſe, who through fear, or eaſineſs, will admit, or ſubmit, to any wrong pretender in his uſurpations, and believe the Serpent againſt God: And then it cannot be expected, but that they, who miſtake their Sovereign in the firſt place, will miſtake their Loyalty in the next; And Allegiance miſplac'd ſhall make men Rebels, as much as the failer or ſubduction. The prime indiſpenſable charge thereof, firſt of Heaven's King, next of every King on Earth that repreſent him, is that known Commandment;* Thou ſhalt have no other Gods but me.

The Peace therefore of Churches and States manifeſtly conſiſts in two points. 1. In the exact knowledge and diſcovery, who are our Right, *and lawful Superiours on Earth. 2. In exact obedience performed to their Laws and Will, and no other. Nor to* Them, *acting beyond their Sphere, and uſurping upon* Gods *Rights in Heaven, under whom all Earthly Superiours and Inferiours are* Equally *Fellow-ſubjects. And not to be allowed the liberty of eyes, and underſtanding, or private judgment, to diſcerne between right or wrong Leaders, which is of ſuch temporal concern and preſervation to every man in this World; nor between the will of God, and his Creature, where they interfere, which is of ſuch Eternal moment in the other,* (*wherein lies the Radical errour of ſome* Modern Chriſtian Heatheniſm) *were to be depos'd from being men any more, or reduced to an Eternal* Non-age *and inability, to diſcern between good and evil, and fitter therefore to be governed, than to govern either themſelves, or others.*

Having therefore, for the eſtabliſhment of Friends, and the comfort of Regular, and recovery of Irregular, and ſeduc'd ſufferers for Religion, beſtowed endeavours, to diſtinguiſh the ſeveral parts of Divine and Human Soverainty, whereon the Peace of Communities, and the Salvation of Souls depends, (*being as manifeſtly diſtinguiſhable, as Heaven and Earth, or Soul and Body,*) *and ſtated alſo, and evinced the Title of* Right Mother-Church, *to our own* Britain; (*though its known, a Harlot can bid fair for a true Mother, where ſhe lights not on* Solomons *for Judges, and where ſhe does, be willing the Child be divided into Sects, and parcels, which ſhe is not like to enjoy to her ſelf entire,*) *and ſufficiently demonſtrated,* (*to any whoſe invincible minds and Spirits are unreduced from their Loyalty to God and Truth,*) *That Popery, in its Leaders, is an uniform in invaſion, and in its followers, a neceſſary diſobedience to*

right

right Soveraignes, in Heaven and Earth, and Proteſtancy in its Principles to be ſafe and clear from ſuch diſorders;

I judged fit to dedicate the Argument, to whom it was duty to preſent the firſt Copy, to your Royal Highneſs, my Gracious Prince, and Maſter, having afore-hand weighed and conſidered, (as I ought,) it would make for your Highneſs Honour, and publick love, either at Home, *or* Abroad, *in the disjunctive, whatever were its reſentment, or ſucceſs: At* Home, *with God and the Country, if it ſerv'd in the leaſt to fortifie your Royal Breaſt againſt temptations, or at leaſt with* Forreign *Lords of Celeſtial Crowns, and* Canonizations, if it fayl'd; againſt whoſe Sacred Avarice, and Catholick canting, for Tribute and Subjection, and other Politick Arts, which are not unknown, and infallible errours and Idolatries, which are not unconfuted, ſuch plain and manifeſt Truth could ſo little prevail; though from clean hands and ends, and ſeconded, *with the ſenſe of the whole Nation, and the rights of this Ancient* Apoſtolical *Church, undoubtedly* Senior, *if not* Mother *to* Rome *it ſelf.*

Withal, the Subject being of the Heart, *and* Conſcience, *and comprizing, as the* heart *doth, in a narrow Rome, a competent ſtock of Divine Rules, and Meaſure, to judge of Truth, (and about Church matters) ſeem'd therefore the fitter preſent for a Prince, ſo nigh to Soveraign, who is a nation contracted in one man.*

And Princes, like God whom they repreſent, delight in hearts: *And no Prince in Story was ever the* Darling, *of more* Engliſh *Hearts, than your* R. H. *and ſtrange and unjuſt it were, you ſhould ſuffer any abatement of that Glory, for no other reaſon, but your exalted ſuperlative zeal for God, and your Conſcience, above Crowns, or Kingdoms, being the higheſt ſtreign and pitch of ſublime and tranſcendant Honour, that Mortality could ever exert or phancy; and higher ſtill, if that zeal were well guided with deſcretion, (as the Apoſtle requires,) and not taken upon undue truſt; whereof if there were not ſome manifeſt cauſe to doubt, or fear, none were more inexcuſable, and worthy to be deſerted for ever by Your* R. H. *than him, who having had once the Honour, to adhere to you in your military dangers, ſhould want a* heart *at laſt to follow you in your Excleſiaſtical motions after truth, my proper Element and Profeſſion.*

Having therefore, as I ought, doubted my ſelf not a little, and reviewed my Principles upon this occaſion, and with beſt endeavours of Brain and Knee, ſtudied to know the Truth, and God's Mind herein, with a heart *reſolved to be of its ſide, to my Power, againſt the World, it ſeemed agreeable to Miniſterial Obligation, as well as Loyal Reputation, to communicate my ſatisfactions to the World, in the view of your* R. H. *that all might ſee, that nothing elſe was able to make a Loyal* Britain *ſhrink from the ſteps of his Prince but a greater Loyalty to the manifeſt rights of God, and the King, and the Truth.*

Which I truſt, will not be conſtrued Contempt, but conſtancy, nothing being more the Duty of every Loyal ſervant, (and a Miniſter eſpecially) than to be as faithful to his Prince, (and conſequently to God and the Nation,) as Conſcience is in every breaſt, which will never approve, or agree to any diſloyal revolt from Heaven and Truth, but will chuſe rather to be ſilent'd for a time than conſent, and with Patient agony refer the matter to God himſelf.

Nor are any to be reckon'd ſtraight-way unfortunate (as is the manner of ſome Weak and Carnal reaſons, and Turba Remi, *and alſo the Divinity of ſome grave Deacons of the belly, and preſent eaſe and greatneſs,) for any wound, or inconvenience, they may bring upon themſelves, for ſuch fidelity to the Temporal and Eternal Intereſts of their Maſter, either from declar'd, which is more fair, or undeclar'd, and inviſible Hoſtilities, which is leſs: For ſuch ſuffer in their manifeſt* duties, *which is therefore to be preſum'd to be their* choice *by conſequence, (when ſuch need require) and their right, and beſt ſelf-preſervation, (if they be right men and Chriſtians,) for if we are bound to love our Neigbours as our ſelves at the leaſt, ſo much more our Prince, and Countrey, above our ſelves, as the hand doth the head.*

And greater and truer love cannot be expreſſed, than by long miſery and durance for the Truth, like an Anchor under Waves, to hold faſt the great Soul of ones Prince (compoſed of Grace and Mercy, and the fear of God,) by his Bowels and Compaſſion, ſtronger than any Cable, from running againſt Eternal Rocks, and claſhing with His Heavenly Sovereign; which is the firſt, and Original diſloyalty, and inſurrection againſt the Chief, *whereof the Tumults of ſubjects againſt* Secondary *Mortal Soveraigns, are uſually but copies, and fatal conſequences, by mans manifeſt fault, but Gods ſecret righteous judgment, as the fear and ſubjection of the Creature is obſerved by Divines to be abated and impaired towards* Adam, *after his fall.*

And no Prince can more deſerve ſuch Martyrial fidelity from Servants, and Subjects, than your R. H. *not only upon the ſcore of Loyalty and Conſcience, common to all*

Princes, but of Perſonal, and peculiar, merit and exemplary frequent fatigues, and hazzards, and lovely deportments on the confines of life and death, for the glory of your Countrey, which your R. H. *valued above your Life, and preſent, and hereditary greatneſs, as much, as many mean and vulgar ſpirits, do below their petty ſelfends and differences.*

And that great ſight cannot eaſily depart from my remembrance of your ſerene Magnanimity, and cheerful unconcernedneſs on Quarter Deck, June *3d. 1665. which betoken'd to my hopes a great diſtance of dangers from your* R. H., *even then, when Roaring deaths hail'd thick about your* R. *Perſon, and beſprinkled your Buff with the blood of your ever memorable Companions, that fell by you. Such contempt of Death, and the Pomp, and Glory of this World, for the defence of your King, and Country, being a lively reſemblance of that true Chriſtian Charity, which doth the like for Chriſt, and ſouls: and fits the underſtanding to receive, and embrace the truth. And I have juſt cauſe often to bleſs God, for a kind of publick reward then, of my many Prayers in private for your* R. H. *(which was my chief, and ſole Armour in your defence) that your* R. H. *ſhould obſerve, and declare it as an Omen of Victory, annext to the publick Service and Exhortation performed by me the even before the fight, by your* R. H. *appointment, that one of the greateſt Ships of the Enemy, ſhould take fire in that moment in the ſight of both Fleets, reported to be one of the number that were particularly bound to deſtroy you.*

And why ſhould I diſtruſt in God, or the power of truth, or the ſucceſs of ſincere Love, and Loyalty, but that theſe my proſtrate ſentiments, proved, and preferred, through much patience, before all the offers of this World, may not contribute with the Prayers of all good Chriſtians, and farr greater Abilities, and Councels, and the conſideration, and candor of your R. H. *own breaſt, and Princely Loyalty to God and Truth, the greateſt of all, to beget that ſatisfaction, and ſtability in your* R. H. *as may kindle more Bon-fires in our Streets, than did that your renowned Victory?*

Quinctius *the* Roman *General, proclaiming in the Name of the Senate by ſound of Trumpet, unexpected* Liberty *to all the Cities of* Greece, *then newly* Conquered, *as the Nation met to begin their Olimpick-games, did ſo diſcompoſe, and lick up all their inclinations after their ſports, with the ſuddainneſs of the good tydings, that when they could believe it to be true, they could think on nothing elſe; And ruſhing, one upon another, with exceſs of joy and thankfulneſs, to kiſs his hands, and to caſt their Crowns and Garlands at his feet, went nigh, to put him in manifeſt danger of his Life, with their Crowd, and immoderate Tranſports, that forgot all manners and diſtance, had not his great ſtrength of body, and the Vigour of his years, being* 33, *ſaith* Livy, *and ſome Content, and ſatisfaction to obſerve whence their Rudeneſs ſprang, ſerved to Reſcue him from the danger of too great love.*

Such a Jubile to our Britain, *and ſuch a lovely danger to your* R. H. *(as may be gather'd from the General pulſe) the diſmiſſion of ſome ſcruples would ſoon produce, which many ſuſpect, and fear, but I never did, nor can, (before a ſpecial declaration) being ſo over-ruled to the contrary by your Princely Wiſdom and juſtice; for what greater violation of the Law of Nations can there be, (to the diſſolution of all Faith and Truth among men, whereon Allegiance to Princes, and the Peace of the World hang) than openly, or ſecretly, to oppoſe, or prejudice a Religion profeſſed, before it be Renounced? or wherein can the Catholick plaiſter of diſpenſation to equivocate, mend the matter with Generous and ſober underſtandings, whereby the ſoul is licenced'd to be damn'd, to ſave the skin?*

Leaſt therefore by any pretence, or whiſper of Right, *or colour of conſcience, (wherein all the fear can lye) your* R. H. *ſhould be miſ-led to eſpouſe unnaturally a Forreign, and* wrong Superiour, *to the manifeſt dethroning of our* right *Mother Church of* Britain, *more Ancient, as well as more ſound and Orthodox, than the other; I have (leaveing all* ſpeculative *controverſies, and hard queſtions, to Schollers and Students,) throughly handled one* Practical *point of plain* Right, *and* Title, *or* meum *and* tuum, *or the Pretences, and Immunities of both Churches; which will give great light, if not a final end to all the reſt, and which all ſorts of men, as well Lay, as Clergy, are bound to know upon their Duty, and Allegiance to God and their Country, and juſtice, and civility to their Neighbours, leaſt they be betrayed by willful ignorance, to aid an* Uſurper *againſt the* Right Heir; *wherein no more learning, or Logick is required, to maſter and underſtand the point, but ſo much temper and judgment, as ſerves to hear an Evidence, and diſcern between ſoul and Body, or God and Creature, or Chriſtianity and Heatheniſm, or Loyalty and Treaſon, and to lay* hand *upon* heart, *and to follow, either the Laws of God and Man, whereby all men are* Rul'd, *or fate and Providence, whereby they are* Over-rul'd.

But

But whether in Gods mercy, or Judgment we are to be freed, or continued under our fears and anxieties, to the fixed, and reſolved in Faith, it ſignifies no more, than putting on a Winter, or a Summer habit, either the militant Garb of Patience, to our great reward and comfort, (and your great account, which alone can abate it,) or the triumphant of thanksgiving, to the mutual ſolace and bliſs of both. But as for the weaker flock, whereof Paternal Princely bowels, and paſtoral charge, are ever the moſt tender; with what ſecurity and content, will they lye down *beſide the ſtill waters in green Paſtures, When they ſhall have ſuch a* Shepheard, *to be their guard and back, and a terrour (much leſs a harbour) to the* Roman *Wolves, that would devour them?* How will the Mountains skip like Rams, and our little Hills Like Lambs? *Great and unparallel'd was our joy, for your* R. *Brothers* Reſtoration, *and your own together, to your Antient* Rights, *and Dignities over us, that the whole* Nation *ſeem'd like men that Dream'd; but ſo great is the ſenſe and fear of* Spiritual Slavery *upon them and their Children, more inſupportable than any* Temporal *(which it alſo may draw along with it) that the joy of that day is like to be but a Dream indeed, compared to thoſe exultations, and full content, and ſtreins of hearty Triumphs; (if heart-ſtrings can hold) that ſhall break out in every ſtreet and corner of the whole Nation, with Bon-fires, and Feaſts, and praiſes, reaching up to Heaven, and thence to earth again, in the reſponſes of Angels to our Anthems, at the day of your return, from the danger of errour, to our* Church, *and our* Bleſſing, *and the Truth. That your* R. H. *will be more glorious in the end, than in the beginning, after Victories over temptations, and* Deceitful Guiles, *like the Sun after an Eclipſe; which is the preſent truſt, or ſhall ever be, as is ought, the daily Prayer, and Study, and Patience of*

Your Royal Highneſs, moſt Humble,
moſt Dutyful and Faithful Servant
Thomas Jones.

For the Right Reverend Dr. *Barrow* Lord Biſhop of St. *Aſaph.* At *Ely Houſe.*

My LORD,

I am inform'd that your *Lordſhip* concerns your ſelf with other Reverend Perſons in other parts, to bring new trouble and diſgrace upon me, ſince my Reſtoration to *Landurnog* (which is within your Dioceſs and Neighborhood, but out of your Juriſdiction) and to begin to give directions to your Clergie, to avoid and ſhun my company and converſe, as a perfidious Perſon.

I truſt, I am no way guilty of that hard Character, or any other Crime, haveing lived all my days, juſt to all men, and firm to my King and Church, though wholly a ſtranger to your *Lordſhip.*

I was born, and brought up at *Oſweſtry* in *Shropſhire*, and lived in the late times at *Caſtle* in *Montgomeriſhire*, both within your Dioceſs; where it is well known, and well atteſted by the Principal Gentry and Clergy of thoſe parts, how far ſerviceable I was to King and Church, againſt their Enemies, *Bradſhaw* and the *Propagators*, with conſiderable ſucceſs, though with Perſecution: Whither I repair'd at the requeſt and advice of the Loyal Gentry and Clergy thereabouts, and particularly Dr. *Griffiths* (afterwards one of your *Lordſhips* predeceſſors) and left a fellowſhip in Univerſity *Colledg*, and took Holy-Orders in 1654. and ſtudied the welſh Tongue, to ſerve thoſe parts, when the *Orthodoxe* Clergy was miſerably conſum'd, by an act of Propagation ſo called. The Title ſtood thus (as repreſented to me upon beſt enquiry) *Puleſton* the laſt Lawful incumbent dyed *Anno.* 1645. *Wyn* the next was put in by Parliament Committees, & put out again by the ſame powers, for ſcandal about 1651 And the Church ſhut up till 1654. when I and others were deſired to come from *Oxford* to the aſſiſtance of the Country to prevent Taylors and Weavers *&c.* ſetling upon the Pariſhes. Upon his Majeſties Reſtoration, *Wyn* diſcovers a dormant Title (ſimoniacally procur'd about 1646) the Commiſſioners for confirming and reſtoring, with the advice of Biſhop *Griffiths*, upon their hearing of the cauſe between *Wyn* and me, ſetled me, becauſe *Wyn* had not read the 39 Articles: *Wyn* afterwards at a tryal at Law at *Bridgenorth*, had one to prove his reading the Articles, and I was Ejected. Then Biſhop *Griffiths* deprives *Wyn* in his conſiſtory for ſcandal, and confers *Caſtle* on *Langford* a monyed man, &c. *Wyn* appeals and overthrows the Biſhop, who lived not long after.

This Rectory being worth 140 pound, *per Annum* I abode the loſs thereof, with much arrears, rather than I would recover the ſame, by bringing the frailties of ſuch Patrons upon the Stage, whereof I had good proofs offerd me, and have them by me.

From thence I removed to the ſervice of the Lord Preſident and Councel of *Wales* at *Ludlow Caſtle*, Recommended by the *R* Biſhops of *Glouceſter* and St. *Aſaph*, about 1661. and thence to His R. Highneſs the Duke of *York* in 1663. upon no intereſt or acquaintance, but after ſome Sermons Preached by me in *Weſtminiſter-Abby*, and about the ſame time waved an Invitation from Dr. *Margetſon* the moſt R. Primate of *England*, to be His Graces Chaplain, thinking it not fit to deſert the Duke on a ſuddain for advantage, in all which places, (which are the ſtages of my life,) I lived in good Name, and Fame, and Love, untill I fell into the diſpleaſure of the Reverend Biſhop of *Winton*, (and my Lords Grace of *Canterbury* upon his ſcore) to whom I was as much a ſtranger, as to your Lordſhip, (ſaving that I was recommended by an Eminent hand unto the one for Loyal actings and ſufferings in the late times) who became inexorable towards me, from 1666 and before, to this preſent time, for no real cauſe, as I could ever find or conjecture, but recommending one De *Macedo*, (being in great diſtreſs and want upon his leaving the Church of *Rome*,) to Her late R. Highneſs's Charity, (then very zealous for Proteſtantiſme) who proving a great Eye-ſore to the *Romiſh* Chappel at St *James's*, upon Her Highneſs's countenancing of him, was ſtrangely removed out of the way after *I* went to Sea to attend the Duke in 1664 and 1665. But if he (through provocation or diſcouragement or ſcandal given him) carried himſelf unworthy of his maintenance and reſpect, which he received from the Dutches, and alſo from my Lord of *W.*, he might ſurely have been laid aſide with Engliſh Chriſtian fairneſs, (being a ſtranger) without arts and Snare, and the fowl imputations of being burnt for Sodomy in *Paris*, about ten years before he died, and without annexing my diſtruction to his eſcape at *Portſmouth* (where he had like to have been conveyed to be more really burnt in his own Country) By whoſe means this was contriv'd, deſerves enquiry, but my fall was manifeſtly then wrought, by the means of the ſaid Biſhop of *W.* through her ſaid Highneſs, (whoſe reputed Confeſſor he then was) againſt the Dukes mind and inclination, when I was newly returned from Sea, with the ſpecial and publick approbation of his Highneſs. A preſage and proem to this trouble, was the late Lord high Chancellor *H.* deſiring me not to take my degree of Dr. when I moved him for his letter, As Chancellor of the Univerſity (granted of Courſe to any) being recommended to his favour by the Duke a little before. Shortly after the great Biſhops accuſe an innocent Servant to his Prince and Maſter, who had but newly before recommended me to them; The exceptions were (1.) That the Biſhop of *W.* having adviz'd the Duke to have no Preaching at Sea, I ſhould ſpeak irreverently hereof to a friend (as contrary to a Fleet Statute and Sea mens needs, as well as out of preſent pique againſt me.) 2. That I ſcorn'd to Adminiſter the Sacrament to the Family in the abſence of the Dutches. 3. That I was an enemy to the Governours, and Government of the Church. But they were ſoon waved and quitted, as ſoon a *I* pleaded innocence, and deſired to be tryed upon any of them, or any other, and the Duke acquainted, that now my Croſs was without a Title. But though *I* was cleard, *I* was nevertheleſs remov'd (whether *I* would or no) to *Landurnog* (uſually held in commendam and reſided upon by the Biſhops of *Bangor*) under coulour of preferment, and reward for ſervice. Her Highneſs being inform'd, as ſhe was pleaſ'd to declare to me before the Duke, that I could not hold the Dukes ſervice and my living together with a good Conſcience: whereupon His Highneſs commanded me, to go to a great Biſhop to deſire him, as from his Highneſs to ſee me ſetled by Law in both: and the great Biſhops anſwer to His Highneſs meſſage was, that he had not learning enough to ſatisfy His Highneſs, how by Law one body could be in two places, but the Duke overrul'd for me, and ſecur'd me his kindneſs, whereupon my Lord of *W.* ſent for me to tell me, that the Dutches did deſire him to reſt, becauſe the Duke was ſo firm unto me, and he promiſed to reſt, and to trouble me no more in the Houſe, and deſired me to confide therein, for he would take his remedy at Law for the words pretended to be ſpoken by me touching his prohibiting preaching at Sea, and my credulity was my ruine, for in few dayes the Duke was altered by them, and I diſmiſſed his Service, and delivered over to the mercy of my Enemies: one of His Highneſs bedchamber undeſir'd, then Interpoſed, will your Highneſs deſert your Chaplain, who ſtuck to you in your dangers, and you have publickly commended, it will not be for your Highneſs's Honour, and the Dukes anſwer was, *The Biſhops are againſt him*: So I was diſmiſſed not for any crime, but ſome ſecret expedient.

Vide S. Creſſy Epiſtle Apologetical, Pag. 115. Apology for the *Papiſts* anſwered pag. 36.

about

About a Month before I was diſmiſſed, the Biſhop of *W.* had excited Dr. *Morgan* Biſhop of *Bangor* againſt me, at his Conſecration at *Lambeth*, *July* 1. 1666. in theſe or the like Words, to my face; (Mr. *S. Ll.* my Dioceſans Chaplain being then preſent) either he, or I am the erranſt Rogue in *England*, uſe him accordingly when he comes to his Living: to which I then made no reply. Another time, ſhortly after I was diſmiſs'd, the late Biſhop of *Lincoln* (whom a Perſon of Honour deſired to intercede for me) told me (that for the words touching no Preaching at Sea) my Lord of *Winton* would perſecute me to the utmoſt of his Power, whereſoever I went, whom I then anſwered, that I would put on a Patience as large as his Power. Accordingly the ſaid Biſhop of *Bangor*, (when I refuſed to exchange *Landurnog* worth 160. *l.* with him for *Lanvair*, worth but 50. *l per ann.*) began to trouble me in my living; He, his Chaplains, Mr. *S. Ll.* and Mr. *G.* having by threats, and promiſes to ſave harmleſs, and entertainments, procured illiterate Church-Wardens (new-comers to *Landurnog*) to make a preſentment againſt me about *Auguſt* (1668.) (an unuſual time) for not reading Prayers in the uſual and moſt convenient place, contrary to the truth, and the Judgment of all the Pariſh, and their own Inclination; to ground his proceedings upon, (*ſee depoſitions in the Arches*) they commenced a controverſie in his conſiſtory againſt me for not reading Prayers, in the antient, uſual, and moſt convenient place (for want of other exceptions,) the frivouſneſs whereof, in the ſenſe of all the Country, if your Lordſhip hath not heard, your Intelligence in that Neighbourhood is very ſhort.) And denying upon his Oath in the Arches his Order that he had given, upon *M. H.* moneys towards a new reading Pew, which lay croſs to his proceedings, cauſed me to be cenſured *ab Officio & beneficio*, upon a pretended diſobedience to an Order that was contrary: And no ſubmiſſion for any poſſible miſapprehenſion would be accepted by the Eccleſiaſtical Courts, or his great Agents therein, to Salve my Canonical Obedience, or my Function, or my Chriſtian Communion; but I muſt confeſs abſolute diſobedience, being certain of the contrary. And their unjuſt Excommunication of me, upon this ſole pretence, pronounced againſt me, *nomine Chriſti implorato*, laſted againſt me for a long ſpace of time, as if they meant to make me an Infidel, or a Schiſmatique: yet one of the Judges delegates the late Biſhop of *Worceſter*, did not like the proceedings, and appeared afterwards for me: But this Curſe and Cenſure was worn and blown off at laſt by providence, and my Patient enduring the Law. And how farr the guilt thereof reverts and ſtayes upon the Authors, and ſtrong Abbettors, in the ſight of God and reaſon, according to primitive Rules, your Lordſhips Learning can better tell. *Photij Nomocanon tit.* 9. & 12.

Waiting on my Dioceſan, *Octob.* 3. 1668. at *Lanymnis* to render an accoſnt of my Obedience to his Order, and to prevent (what lay in me) ſuch a ſcandalous frivolous controverſie in the eſteem of all people; he then and there minds and ubraids me to my face, (as he did often behind my back, as I heard, to weaken me) with my Lord of *W.* Character at *Lambeth*, now ſeconded with my rejection from the Duke, of the one, or the other, being a great Rogue, and that he was not to believe the Biſhop of *W.* to be ſuch. To which I anſwered, that my Lord of *W.* had no reaſon for his diſpleaſure. or ſuch his Character of me, but my introducing the *Portugues* aforeſaid, and the Dukes favour, and deſired my Dioceſan's aſſiſtance to have this matter ſearched, by competent Authority, and I examined, of what I had ſeen and obſerved, when I lived at Saint *James*, (leaſt there were any deſign laid againſt this Church) and I ſhould then befound an honeſt man, being very careful, for ſeveral reaſons, from affirming any thing poſitively, of ſo great a Perſon, as my Lord of *W.* But to leave that part to thoſe, to whom it belonged to Judge, and deſired my Dioceſan, then and there, to take particular notice of the tenour of my diſcourſe againſt private affirming, and judging of ſuperiours. Do you intend then, ſaid my Dioceſan to me to make me an Informer, to which I anſwered, that as he had more maintenance and honour from the Church, ſo he ought the more to appear in its Defence, and my Teſtimony would better come in, when introduced by his Lordſhip.

But there was nothing done in ſeveral Months upon this paſſage between us, onely all manner of unfavourable proceedings uſed againſt me in the matter of the Reading Pew, when my Dioceſan came again to *Llanymnis*, in *May*, 1669. I then delivered him in Writing under my hand, the ſum of the aforeſaid Diſcourſe

uſed *Octob.* 3. 1668. at the ſame place touching my Lord of *W.* for his better certainty, Biſhop *G.* of Saint *Aſaph* being then preſent. The paſſage in the ſaid paper, being thus; That the ſame time (*viz.* *Oct.* 3. 1668. *Jones* did, and doth ſubmit his whole Life for 30 Years backward, to the ſtricteſt examination of my Lord of *Winton* and *Bangor* (who have ſufficient Power and Juriſdiction over him, And if in all that time no flaw, or blame can be found in his Loyalty, Converſation, or Principles, he then did, and ſtill doth declare, that the true cauſe of my Lord of *Winton's* Wrath and War againſt him was, Firſt, his Introduction of a *Portugues* Noble-man Convert, to her R. Highneſs Favour and Charity, who complains, (and *Jones* conceaves not without grounds) of wrongs and Snares againſt his life, from my Lord of *Winton*, who for his quality and unblameableneſs (confeſſed by his adverſaries) was uſeful, while encouraged, to prevent the growth of Popery (which *Jones* had ſpeciall orders to endeavour) in (and about) his R. Highneſs Family, whereof he had charge of Souls, and by that, and other Inſtances did effect, with Gods aſſiſtance, in good part; Secondly when his R. Highneſs began kindly and frequently to mention *Jones* his performance of his Duty with him at Sea, and eſpecially when his Majeſty and Highneſs were pleaſed to point at him in the Royal Chappel in time of Divine Service in view of many, my Lord of *Winton* from that time, never ceas'd to imploy his utmoſt Power and Intereſt to ruine *Jones* in Court and Country.

Jones therefore doth humbly deſire, the right Reverend Biſhops of *Bangor* and St. *Aſaph* to cauſe this Matter to be ſearch'd, leaſt there be any deſign, laid againſt this Church; or Judgments be mukiplied upon this Nation by unſincere Oaths, or the Presbyter party bearian away the Glory of Defending the Proteſtant Intereſt, and the late glorious Kings Cauſe and Martyrdome recieve wrong, and old Fears and jealouſies be juſtified. And Particularly leaſt by any miſinformation, *Jones* be oppreſſed by the Church, for his fidelity to the Church, as well againſt the Schiſmatical party, when it formerly prevail'd, as againſt the Popiſh, when it began Clandeſtinely to prevaile.

May 26. 1669. *Tho. Jones.*

Neither was there any thing made of, or upon this Information in writeing (ſaving the ſending a Copy atteſted by a Public notary, to the great Biſhops) for the compaſs of a whole Year (my Lord *Ch. H.* being now out of the way, *&c.*) But in the Year 1670, when I was purſuing my appeal to the Arches againſt my Dioceſan, touching the ſaid reading *Pew*, my Dioceſan and my Lord of *W.* Contulted upon an Action of *Scandalum Magnatum*, which my Lord of *W.* Commenc'd againſt me in *Eaſter* Term of the ſaid Year 1670, for words pretended to have been ſpoken by me at *Lanymnis*, *Octob.* 3. 1668. and whatever their Importance were, ſo long conceal'd. The words of my Lord of *W.* Declaration (put in *Trinity* Term following,) where theſe. My Lord of *W.* hath engaged you (Biſhop of *Bangor*) to do me all the miſchief you can, for his part, he hath diſcountenanc'd my Catechizing at St. *James's*, and my Preaching in the *Fleet*; he is a Promotor of Popery, and a Subvertor of the Church of *England*.

Which words, I mean the laſt Clauſe, as ſoon as I met them in the Declaration, I was amaz'd thereat, and declared to my Lord of *W.* Agents and Friends, (for I could not be admitted either before or after to ſpeake with his Lordſhip,) that I never ſpoke thoſe words, neither did I own them; I and an other then and there preſent would take our Oaths upon it; what I did ſpeake of my Lord of *W.* I gave the ſame under my hand in writing, which I did own and ſtand to: my Lord of *W.* notwithſtanding would proceed upon theſe words: But in *Michaelmas* Term he was not ready, and I had an opportunity to be diſmiſi'd upon motion, being the third Term, as I was informed, and my Lord of *W.* could never have renewed this ſuite any more, becauſe of the Statute of limitation: Here my Lord of *W.* is beholding for his verdict and conqueſt to my reſpects to the late Biſhop of *London*, (whereof both were told betimes) who pretending kindneſs to me, and good Will, did advize and prevaile upon me to deſiſt. *Hillary* Term 1670, the Biſhop of *Bangor* and his Chaplain and Mr. *S. Ll.* Swore the words aforeſaid at Kings Bench before Lord Chief Juſtice *Keeling*, *Middleſex*, and Mr. *Ll. ex abundante* Swore, that I there ſaid, I delighted to contend with great Biſhops, which was a great Colluſion, for I had us'd thoſe words there, by way of diſowning, and charge againſt the ſaid Mr, *Ll.* for raiſing in the Country

Country ſuch a falſe report concerning me, who delighted not to contend with any ſort of men, either ſuperiors, or Inferiours, or equalls, for reaſons which I then and there gave to them both.

My Lord of *W.* having recover'd a verdict of 317 *l.* againſt me for the words ſo proved, ſeiz'd upon my Living of *Llandurnog*, which was all my preferment, for three Years together for the ſame (being worth 200 *l. per annum* at leaſt in thoſe years, wherein there hapned a dearth in thoſe parts) not allowing me 6 *d.* thereout towards my maintenance, being ſilenc'd alſo from my calling the ſaid years in the Eccleſiaſtical Courts, upon the ſcore of reading *Pew* aforeſaid. My Lord of *W.* and his Friends, about the ſaid three years end, by a trick about 20 *l.* (being my own moneys in *over-plus*, for which they gain'd a receipt from under my hand by craft,) have raiſed a report thereupon, that he ſecretly maintained me in thoſe years, wronging my next Relations, who ſolely did, to whom I am to Leaſe *Llandurnog* from time, to time for their reimburſements; yet my Lord of *W.* Lawyers affirm'd at the King's Bench, that he had beſtowed the verdict moneys, ſaving 50 *l.* upon *Bangor* Cathedral, the ſaid Court wondring at ſo cruel a Charity, neither of which vain glorious reports were true, moſt of the moneys being ſtill in the hands of his Sequeſtrators, towards uſes limited by a Deed kept ſecret, as I have been credibly inform'd. Though his Lordſhip had received (or might have received) all his moneys well nigh twice over, yet he ſtill withheld my Living from me, till I mov'd the Court of Kings Bench, *Trin.* 1674, where the late Biſhop of *Bangor*, his principal Witneſs, being detected in Illegal malitious proceedings, eſcap'd being fined by the Court for the ſame, by a Plea of Death in his behalf.

Neither was I wanting to tender my Lord of *W.* through Perſons of Quality and honour ſuch a Submiſſion betimes (as was due *foro ſoli*, upon ſuch words prov'd againſt me) which I can well ſwear I never ſpoke: and upon his refuſal of the ſame, yielded to pay him his Monyes quietly rather, then make any accknowledgment againſt my Conſcience, which he expected. The Duke of *York* the ſame time *viz.* 1671, was graciouſly pleas'd to intercede through the late Biſhop of *Worceſter*, for remiſſion of his verdict, and an end of troubling me. And my Lord of *W.* promiſed by his ſecretary Mr. *Garrard*, to the Biſhop of *Worceſter*, that he did remit the ſame upon the Duke's Account, as the Biſhop told me, but then went ſoon off from that promiſe, ſequeſtring me a new (as it were) in my belief and hopes.

Now it is to be obſerv'd, my Lord of *W.* never made any manner of vindication againſt the ſaid paper, which I did always own; and have been ſince more Confirm'd in, by the Rumour'd Inſtability of her late Highneſs in 1671, (whereof I had Apprehenſions to my ſelf in 1666,) and as I adhær'd to my opinion deliver'd in the ſaid paper from the date thereof to this preſent, amidſt variety of Deaths, ſo, God helping, I ſhall continue in the ſame, Martyrially, to my lifes end, unleſs I be convinc'd there from by better Methods, then have hitherto been uſed, *Vid.* Mercyleſs preſſures without any end, upon wilful miſconſtruction of my words; offers of great preferments, Dukes favour, and ſums of monies in my ſtreights, if I make ſome confeſſion againſt the Truth, and my ſelf, to clear my Lord of *W.* which hath been term'd Submiſſion, and due Obedience to Superiours: deterring of my Friends and acquantance from me, incenſing great Perſons every where againſt me, and perhaps your Lordſhip, allowing me no more right to their Truth, than if I were an Heretick, or ſome Vermine. And which argues much guilt and fear, ſuppreſſing my repute, by ſpreading a report in Court and Country, that I am diſtracted and mad, contrary to their own belief and knowledg, becauſe contradictory to all their other proceedings. And this my opinion, is in a manner confeſſed, and given for granted, by the parties themſelves, by ſeveral late experiences, 1. In an eminent and great Divine, who concern'd himſelf alike, to charge me lately about this matter, but was forc'd to retreat upon this Plea: 2. In a great friend of my Lord of *W.* (privy and Inſtrumental to all his original diſpleaſure againſt me, but ſince a Penitent,) who upon my Caſe ſo ſtated and read to him, could not aſſign any other real cauſe beſides, and in my Lord of *W.* himſelf, to whoſe Conſcience I put it, in my Letter of the 13th Inſtant. And neither he nor they, nor your Lordſhip to their aſſiſtance, have or can aſſigne any real cauſe in all my life, adæquate and proportionable to ſuch laſting wrath, beſides that alone of the ſaid *Portugues* his Introduction, and my actings ſo timely againſt the unſufferable encroachments of Popery about St. *James* (then too much conniv'd at) according to my place, and truſt, and orders; and fidelity to my Royal Maſters Intereſt, and Love in theſe Proteſtant Nations, and thoſe Oaths alſo of Allegiance and Supremacy, which your Lordſhip, and your R. Brethren have taken, and Adminiſter daily to your Inferiour Clergy. And if ſo, then my wrongs and ſufferings, become your own, and the wrongs of any other true and ſound Father, or Son

of

of the Church of *England*, and the wrongs of any other ſincere Proteſtant whatſoever, and in all equity your Lordſhip ought to aſſiſt and aid me, and procure as many as you can of your R. Brethren to do the like, (becauſe I am ſo over powr'd) and to bring the matter to examination according to the Import of that Britiſh proverb.

Nid gwaeth Cywir er i chwilio

I may venture to ſay, no *Romiſh* Preiſt or Domeſtique Nonconformiſt (I ſpeake not from envy to them) hath been known to be ſo continually followed and annoyed, by Sea and Land, by Court and Country, for Ten or Eleaven Years together, as I have been, and that by one Proteſtant Father of this Church, (for I ſuppoſe the reſt that appear'd againſt me were miſlead derivately from him although it be well known to the World, that I am, and ever was a declar'd Porteſtant, always conformable to the Laws of this Church and Nation, and open to no other exceptions againſt my life and Principles, But, thoſe two Contriv'd aſperſions of Reading pew, and *Sandalum* pretended, which by Gods good providence begin to turn to my Credit, and my Enemies ſhame and contradictions. I hoped rather to have been approv'd and encourag'd by one in my Lord of *W.* place and truſt, for my ſincere Actings, than ſuddainly deſtroyed amidſt freſh favour, for no other cauſe, but my adhæring to the Church, and the Truth in wavering times (which your Lordſhip is pleas'd to call perfidiouſneſs in me: others, Pride, Obſtinacy, (as if carnal fear and Compliance, were true Humility) I have obſerv'd after ſome Mortality, and changes of Affairs, and Credibly heard that my Lord of *W.* of late hath ſhewed his Zeal for Proteſtantiſme, even to extreams, as they ſay, but he ſtill continues more hard to be entreated towards me than ever, perhaps for putting him on ſuch neceſſity.

Particularly in point of Juſtice, my Lord, as you are a Chriſtian Biſhop, fearing God (for the ninth Commandment reaches your Spiritual Lordſhips as well as other Mortals,) I humbly expect and require, that either your Lordſhip make good your charge aforeſaid, or any other, if you can; or that you recal effectually your defamation, and Inhibitions againſt my converſe, which from a Perſon of your Authority are very præjudical to my good name and calling amongſt my Friends and Relations and Charge, and therefore very hard to be endur'd.

Its conceav'd my Friends and Defenders are fewer, and my Enemies more in number and combination (than perhaps they would be) by reaſon of my over-much patience and forbearing to make my Caſe fully known to good men, and to the World, againſt the ways of my Potent Accuſers; which is the reaſon I have put ſo large a trouble upon your Lordſhip, aud ſhall be further ready to give ampler ſatisfaction, in Caſe of any doubt or ſcruple, whereby others, as well as your Lordſhip, may the better eſcape that ſpiritual Infelicity mentioned by our Saviour, *Matth.* 12.7. of condemning the Innocent, where it becomes a duty rather to open mouths in their defence.

My Lord, No man ſhall be more ready to expreſs all Honour, Reverence, Obedience, and Submiſſion to your Losdſhip, and all Perſons of your Degree and Dignity, (as far as Allegiance and Fidelity to King, Laws, Oaths, and Truth will permit, than

Decemb. 28. 1675.

Your Humble Servant,
Tho. Jones.

At Mr. S. *Apothecary at the Black Spread-Eagle near* Arundel *Houſe.*

A POSTSCRIP.

Some Facts that herein occur touching Deceaſed, or great Perſons, which none elſe could know, I relate as in the preſence of God, to diſcover the whole naked truth, for my own neceſſary defence, and for publick uſe, if there be need. *T. J.*

The Biſhop of St. *Aſaph*, within concerned, ſent his Secretary to my Lodging, *Jan.* 4. following to acquaint: That his Lordſhip had not ſpoak any ſuch words againſt me: That he reproved his Brother the Biſhop of *Bangor* for troubling me about ſuch a frivolous matter, as was the Reading-Pew; That he was a ſtranger to me, that I might have the paper back again, if I deſired it.

I anſwered, that I had a Copy of it: That it was fit it ſhould be communicated to his Reverend Brethren, to know what they had to except; That if I ſuffer'd for my Fidelity to the Church (in a time of Tryal) it was fit the Biſhops ſhould defend me, before any others; he replied, That his Lordſhip had ſhewed the ſame already to the *B. R.* &c.

I have heard of no exceptions againſt it from that time to this. The ſaid Biſhop never appearing afterwards at *London* in ſeveral Years, and at his Death, ordering a ſtrange Inſcription for his Grave in St. *Aſaph Cathedral*, which is called by the Neighbours in Britiſh, *Eſcob-Ty. i. e.* The Biſhops Houſe.

About *April*, 1676. This paper was ſhewed to Sir *T. M.* and *S. T. C.* of the Houſe of Commons, and the ſubſtance thereof in *Decemb.* 78. to an Honourable and Right Reverend Privy-Councceiler: and the B. of *W.* ſent for thereupon to *London* to Recover the Duke to our Church (who had ſo ſtreanously kept his Dutcheſs from Revolting from us). So much the pretence, and covering of a Rigid Calviniſt, had impoſed upon the Beſt, and Wiſeſt, and Greateſt.

A De-

A Depoſition in the Arches, taken January 1669. Inter Jones *Appellant*, & Ridge & Jones, & Epiſcopum *Bangor* Appellat, *touching the riſe and Occaſion of the Action of* Scandalum Magnatum, *in the Courts Temporal, and controverſies about Reading Pew in Courts Eccleſiaſtical.*

THe ſaid Appellant the Third day of *October* laſt was Twelve-month, went to the ſaid *Simon Lloid's* Houſe, to wait on the Biſhop, and render him an account of the Letter he had formerly received from him, whereby the appellant was requir'd to read in the moſt uſual Reading ſeat, in the Church, and being asked by the Biſhop, why he did not obey the ſaid Letter of his, the Appellant anſwered he did obey him, by Reading where his Predeceſſors, Rectors of the ſaid Pariſh had formerly Read, whereupon the Biſhop ſaid, he intended the Curat's ſeat, the Appellant replied, his Lordſhip had condemned the ſame, as unfit and undecent, giving him to underſtand, where, and when, and upon what account, which the ſaid Appellant Related to the Effect following, that is to ſay, for that he had acquainted his Lordſhip, that ſome of the moſt Eminent Perſons in the Pariſh had complained unto him, they could neither ſee, nor hear him read in the ſaid Curates Seat, and withal that he had Forty Shillings given him by a Perſon of Quality in or about St. *Jam's* Court, to be diſpoſed off in the ſaid Church, to ſupply what was wanting therein, and that after the Biſhop had Enquired what was wanting therein, and being told by the appellant the Curat's ſeat was undecent, and diſlik'd, and complain'd of, as aforeſaid, his Lordſhip Ordered the Appellant to publiſh the unfitneſs thereof, and that the Pariſh ſhould erect a new Decent Seat, more towards the Body of the Church, and that ſuch as ſhould be aggrieved thereat, ſhould repair to his Lordſhip to *Ruthin*, where a Correction or Viſitation was to be kept, to give him the reaſon of their grievance, and alſo that the Pariſh ſhould contribute Twenty Shillings more to the ſaid Forty Shillings for the Purpoſe aforeſaid, which publication the ſaid *Simon Lloyd* ſaid was not true, ſaying, we ſhould have heard of it, if it had been ſo, or words to that Effect, whereupon the Biſhop asked the Appellant, whether he had ſuch Order under his Hand? And the Appellant, anſwering, he had not under his hand, but by word of Mouth, the Biſhop replyed and ſaid, I deny I gave you ſuch Order, my Word ſhall be taken before your Oath, meaning the ſaid Appellants, and told the ſaid Appellant Three times over, he Lyed, and ſaid, unto him, you muſt contend with great Biſhops, I will Order you, whereupon the Appellant ſaid, that the Biſhop of *Winchester* had provok'd his Lordſhip againſt him, for he the ſaid Biſhop of *Winchester* ſaid to his Lordſhip, in preſence of the Appellant, that he the Appellant was the Erranſt Rogue in *England*, or elſe he the ſaid Biſhop was, uſe him accordingly when he comes to his Living, which ſayings, or words to that Effect, the Biſhop of *Bangor* did then admit where ſpoken bythe Biſhop of *Winchester*, wherupon the Appellant deſired to be Examined before ſome competent Judicatory touching a great concern of the Church of *England*, to which the Biſhop anſwered, and ſaid, what, will you make me an Informer? or the like Effect paſt then between them.

And further ſaith, and believes it to be true, that the ſaid Biſhop long before this cauſleſs Trouble and Moleſtation ſent his Chaplains, *Gethin* and *Lloyd*, unto him, deſiring him to Exchange his Rectory for another Benefice the ſaid Biſhop would give for it, which offer the Appellant refuſing, was the occaſion of his Perſecution, as this deponent verily believes, and the ſaid Biſhop having often times declared a liking to the ſaid Rectory, as this Deponent was credibly informed by ſeveral of the beſt of the Pariſh, by all which proceedings, and practices, it is manifeſt what wrong the Appellant hath had, Occaſioned as this Deponent believes, for refuſing to Exchange his Rectory aforeſaid, and laſtly this Deponent ſaith and believeth, that the ſaid Appellant did not at at all diſobey the Biſhops Commands, but in reſpect of the Contradictions thereof, he knew not how to obey him, without diſpleaſing or rendring himſelf Guilty, of Publiſhihg an untruth at the Altar, which if the Appellant had yeilded unto, this Deponent believes the Biſhop would ſoon have taken the Advantage thereof to expell him his Rectory, ſo much deſir'd by the Biſhop, and if this Deponent had not been Privy to moſt of the aforeſaid proceeding, he would hardly have believed a Reverend Perſon would have acted ſuch things.

William Jones Gentleman.

When I could not prevent the trouble, to prevent the ſcandal of this Controverſy on my ſide, I declared in my Church on a Sunday about the the latter end of *October* 1668. That it was the Duty of a Clerk by his Oath to be Obedient to his Dioceſan; That I

 left

left Reading in the Curate Seat in Obedienceto my Dioceſan, who judg'd it Unfit to Read Prayers in; That I continued to Read Prayers in this Upper Seat, in obedience to my Dioceſans preſent monition, to Read *Loco conſueto & maxime Convenienti*, in the Accuſtom'd and moſt convenient place, as all of you agree this Seat to be, that I was ready and willing to Officiate in any other Third place the Biſhop and the Pariſh ſhall agree, which declaration is atteſted by Numbers of my Pariſhoners upon their Oaths in the Arches, *ut ſupra*.

Yet by the Influence of the Two great Biſhops and their Creatures, Sir *Leolin Jenkyns*, R. R. and others, I was condemned and cenſured *ab Officio & beneficio* at the Arches and Delegates, as well as at the Court of *Bangor*, and no acknowledgement of a Poſſible miſtake would be admitted to reſtore me unto my calling unleſs I did confeſs and acknowledg an abſolute diſobedience to my Dioceſan, which I knew whither it tended, and I reſolved to appeal to Heaven, by patient ſuffering, againſt ſuch Diabolical contrivance, (as it ſeem'd to me) till God relieved me by the Death of my Dioceſan, and an Act of Grace in 1672. whereby both Cenſures, and the conditional coſts, were extinguiſhed as the Biſhop of *R.* acknowledged being the only Judge Delegate (ſaving one other) ſurviving and favouring at firſt my Dioceſans-ſide, but yet my preſent Dioceſan inſiſted, I ſhould take Abſolution, before I Officiated in his Dioceſs, which I ever refuſed to do, before either the Act of Oblivion, or the Death of my former Biſhop, becauſe Innocent.

My Dioceſan chuſing rather to proceed againſt me in the matter of the Reading Pew, than to aſſiſt me, to be Examin'd touching the Churches Danger, which I ſuſpected, Hearing of the Meeting of another Biſhop in the Neighbourhood, I delivered to both, the following Paper, *May*, 26. 1669.

Mr. Jones *his Caſe, Rector of* Landurnog *in* Wales, *Chaplain attending his Royal Highneſs, at St.* James, *and abroad, humbly preſented to the Right Reverend Fathers in God, the Biſhops of* Bangor *and St.* Aſaph; *at* Lannunnis *in* Dyffrin Cluid, May 26. 1669.

THat on the firſt of *July* 1666. at a Conſecration Dinner at *Lambeth*, it pleaſed the Right Reverend Father in God, George Lord Biſhop of *Winton* to incenſe and provoke the Biſhop of *Bangor*, Mr *Jones* his Dioceſan, in theſe or the like words, That he was the Errant'ſt Rogue in *England*, and that my Lord of *Bangor* ſhould uſe him accordingly when he came to his Living.

That from that time, and eſpecially from *Auguſt* 1668. (after other Attempts fail'd) upon a pretence about a Reading ſeat in the Pariſh Church of *Landurnog*, my Lord of *Bangor* did ſufficiently anſwer and gratifie my Lord of *Wintons* pleaſure touching Mr. *Jones*, by all manner of unfavourable proceedings, Excommunications, Cenſures *ab ingreſſu Eccleſiæ*, *ab Officio & Beneficio*, and other defamations againſt Mr. *Jones*, the Living being in my Lord of *Bangors* own Gift and Patronage.

That Mr. *Jones* upon Appeal being reſtored to his Church, *March* 14. 1668. Did by way of Appology Verify his Life and Innocence from his Infancy at the Altar (for the ſatisfaction of his Pariſhoners) in point of Loyalty, and Principles, and converſation; and particularly his Obedience to his Dioceſan, touching the Reading Seat, declaring therewithal, that my Lord of *Winton* who had privately accuſed Mr. *Jones* to his R. Maſter, and diligently incens'd ſeveral great Perſons in Church and State againſt him, was driven to wave and clear Mr. *Jones* from all manner of Charge, and exception againſt him, before he was willing to accept, or repair to his Living at *Landurnog* (the uſual Reſidence by Commendam of the Biſhop of *Bangor*) he having before refuſed the Biſhoprick it ſelf preferring his R. Highneſs Rays and Service before an untimely Dignity.

That the ſame time Mr. *Jones* did, and doth ſubmit his whole life for Thirty Years Backward to the ſtricteſt Examination of my Lord of *Winton* and *Bangor*, (who have ſufficient jurisdiction and Power over him) and *If in all that time*, no Flaw or blame can be found in his Loyalty, converſation, or Principles, *He then did, and ſtill doth Declare*, that the true cauſe of my Lord of *Wintons* Wrath and War againſt him, was, Firſt his introduction of a Portugues Nobleman and convert to her R. Highneſs Favour and Charity, who complains (and Mr. *J.* conceives not without Ground) of wrongs and ſnares from my L. of *W.* againſt his Life, who for his quality and unblameableneſs (confeſſed by his Adverſaries) was uſeful while encouraged to prevent the growth of Popery (which Mr. *Jones* had ſpecial Orders to Endeavour) in his R. Highneſs's Family, whereof he had Charge of Souls, & by that, & other Inſtances, did effect (with Gods aſſiſtance) in good part.

2*dly*.

2*dly*. when his R. Highneſs began kindly and frequently to mention Mr. *Jones* his performance of his Duty with him in his Dangers at Sea, and eſpecially when his ſacred Majeſty and R. Highneſs were pleaſed to take notice of him in the Royal Chappel in time of Divine Service in view of many, my Lord of *Winton* from that time never ceaſed to employ his utmoſt Power, and intereſt to ruine Mr. *Jones* in Court and Country.

Mr. *Jones* Therefore doth Humbly deſire the Right Reverend Biſhops of *Bangor* and St. *Aſaph*, to cauſe this matter to be ſearch'd by competent Authority, as in their Wiſdoms they ſhall think fit, leaſt there be any Deſign laid againſt the Church, or Judgements be multiplied upon the Nation by unſincere Oaths, or the *Preſbyterian* Party bear away the Glory of defending the Proteſtant intereſt, and the late glorious King's Cauſe and Martyrdom receive Wrong, or Old Fears and Jealouſies be juſtified.

And particularly leaſt by any miſinformation Mr. *Jones* be oppreſſed by the Church, for his Fidelity to the Church as well againſt the Schiſmatical Intereſt, when it formerly prevailed, as againſt the Popiſh, when it began clandeſtinly to prevail. *Tho. Jones.*

But my Dioceſan made no regard notwithſtanding of this Information under my hand, only ſent up a Coppy thereof atteſted by a *Publiq; Notary*, as the *Notary* himſelf told me.

In *Hilary* term following, I went to *London* to purſue my Appeal, where after ſome ſpace, I was Arreſted by the Biſhop of *Winchester* upon an Action of *Scandalum Magnatum*, and courſely uſed.

In [illegible] Term he put in his Declaration for the words. He is a Promotor of Popery, and a ſubverter of the Church of *England*, as ſpoken by me at *Latimer*, *October* 3. 1668. I told his Agent that I did not ſpeak, nor own ſuch words; But the Biſhops proved them for him at *Kings-Bench*, and a Verdict of 317 *l.* recovered thereupon againſt me in *February* 1670, and my Rectory Sequeſtred, alſo my Houſe ſeiz'd and abuſed, and Family turn'd out of Doors by an obſolete Writ *vi Laica Amovenda*, to ſupply their Writ of Sequeſtration, and Glebelands plowed, and all held from me for Three years without any Contenement or Allowance whatſoever, (whereby I was much diſabled to maintain my Appeal) till his Agents received near Twice his Verdict, as was prov'd at *Kings-Bench*.

When they had wreſted my Calling and Living from me, they ſet friends upon me, to perſwade me to ſubmit, and ask forgiveneſs, for the words I never ſpoke, nor own'd, and to recede from the Paper under my hand, which I never own'd, and was now more confirmed in by the Rumour'd Apoſtacy of the Dutcheſs in 1671. which I did ſuſpect and fear from 1666.

And ſuch importunities of Friends and Superiors, with offers of Remiſſion, and reſtoration, I never could ſhake off till I declared my Reſolution to his Highneſs in this Paper following.

My laſt Addreſs to the Duke,
April 20. 1673.

The Submiſſion of Tho. Jones; *with his humble requeſt to his R. Highneſs.*

HAving ſerv'd your Highneſs with my utmoſt love and fidelity to the beſt of my Skill and judgment, as I ought, it was my fate to be approv'd by your Princely knowledg, and ſuddenly deſtroyed upon hear-ſay.

Neither find I any hope left, after many years patience, of recovering your promiſed favour, as long as your Highneſs is politickly poſſeſſed, that I refuſe to ſubmit to the Biſhops, againſt all that I have, or can ſpeak, or act to the contrary, unleſs your Highneſs would admit me to ſubmit to their Lordſhips (or their Proxies) in your Highneſs preſence, that your Highneſs your ſelf may ſee, and be ſatisfied, as well with my ſubmiſſion, as I hope you are, with my Innocence and Integrity.

The number of my Submiſſions tender'd from time to time, (eſteem'd ſatisfactory in the judgment of Gentry, Clergy, Lawyers, Civilians, Biſhops, Nobles) I have made known to the R. Bp. of *Worceſter*, as alſo my manner of Life and Loyalty, for 20 or 30 years paſt, and the paſſages of my calling with *Bradſhaw* in his Circuits, againſt his execrable Act, to ſupport the Loyalty of my Country-men againſt him, (which was not the way in thoſe days to thrive). But his Lordſhip is ſlow, or loath to make his report to your Highneſs, in a concern of his Reverend Brethren, whom neither Innocence nor Submiſſion, nor Interceſſion, nor ſatisfaction, nor the Example of His Majeſty in Pardoning, nor any method whereby God is reconciled to man, or men to one another, could in Seven years appeaſe or reconcile.

If

If it be expected, that I am to bear falſe Teſtimony againſt my ſelf, and acknowledge my ſelf guilty, where I know, and am known to be innocent, to juſtify any thereby that have accuſed me wrongfully, and againſt their knowledge of my innocence, to my Prince and Maſter, meerly to prevent the effects of his freſh favour towards me, or for ſome other intrigue, then I plainly declare, that I hold this to be unnatural, and ſlaviſh, and ſinful for me to do, and Saranical for any to expect it: And do remit and quit the hopes of your Highneſſes favour, if it is to be obtain'd upon no other terms. Nevertheleſs in common ordinary juſtice between any Maſter and Servant, your Highneſs may well grant me theſe Three requeſts following, which I humbly make to your Highneſs.

(1.) My arrear of Salary, and alſo of Chamber Rent, which are about *l.* for I have not had 6 *l.* allowed me from my Living theſe 2 or 3 years, to buy me Bread, nor the Liberty of my calling to Earn it.

(2.) Your Highneſs Paſs, Certificate, or dimiſſory letter to look out a New Patron, for otherwiſe men fear and ſhun me, for fear of ſome perſonal diſpleaſure in your Highneſs towards me.

(3.) Some Equitable Compenſation for my detriment and loſs, for it is well known that I am (in all probability), about 600 *l. per annum* the worſe by accepting your Higneſſes Service, and waving the preſent Primate of *Irelands*, and about 500 *l.* out of Purſe the worſe by the Living in *Wales*, and the ſnares and contrived troubles that attend it, (more intollerable than Death) & laſting upon me about 7 years (which is Life in Law) under the Pretences of a Reading-Pew, and raſh words, manag'd by Power againſt me. And I ſhall, &c. I added, to Sir *A. A.* (to make him witneſs of this Addreſs.)

That I am, and was of opinion ever, from 1665. that the true cauſes of my Troubles, were not any of thoſe things Objected againſt me by my Lord of *Winton* or any other; but, my executing her late Highneſſes Orders againſt Popery, in her Family, and my beginning to be conſiderable in his Higeneſſes Favour after my attendance at Sea.

The Dukes Anſwer to me by Sir *A. A.* and my Lord *C. Auguſt* 14. 1673.

The Duke is willing, but is not able to do any thing for you, but as the Bps direct him, *&c.*

I delivered likewiſe to Sir *A. A.* a Certificate of Mr *Wren*, Secretary to the late Chancellor *Hide*, touching my Actings and ſufferings in times of Uſurpation, as alſo a ſtate of my Accounts and arrears which I left with him.

A Letter to the Biſhop of Winton, July 6. 75.

My Lord,

YOU were pleaſed (for ſome occult cauſe) to continue an endleſs enmity againſt me, now about Ten years, like the Goddeſs in the Poets, (*quam nec longa Dies, Pietas nec mitigat ulla*, &c.) though Innocent and Infinitely an unequal Match to your Lordſhip, and all along kneeling to your Power. Neither do I remember any advantage, or Victory you ever gain'd over me, but when I laid down my defence and guard at your feet, truſting to your Lordſhip and your R. Brethrens words and Counſel, out of entire reſpect to your Dignities and Perſons: and being now neceſſitated to be Plt. and to take a little benefit of the Law againſt you, you preſently take Sanctuary in your Priviledges againſt me, tho' in a controverſy firſt begun by your Lordſhip. And after diſowning your Meſſages by Mr. *Markham*, and Mr. *J.* Apothecary (through your Secretary) which they ſtill avow, you lately ſent another to me, by my R. Dioceſan, the Bp. of *Bangor*, which if it be ſtood to, by your Ldp. or Rightly underſtood by me, implies that your Ldp. is willing to forgive me your verdict Moneys, if I acknowledge that I wrong'd your Ldp. which ſignifies to me in effect, that if I wrongfully accuſe my ſelf to juſtifie your Ldp. who have ſo accuſed me to the Duke (to my greater prejudice than you are now able to repair) that then your Ldp. will beſtow that Monys upon me, which you declared at *Kings-Beneh*, and by other Acts and Deeds, to have beſtowed on *Bangor* Church. My Lord, I am ready to do my Duty without Hire, and any thing Elſe, (to recover your Ldps Peace and Charity,) but ſin, as you find in my Letter, by Mr *Markham*, for your Ldps ſatisfaction. My Ld. I have lately made 2 or 3 requeſts to his Highneſs, that his Highneſs would be pleaſed to pay me the remaining part of my Salary, and Grant me a Dimiſſory Letter, or recommend me to ſome new Patron; that he would make me ſome equitable reparation for my great detriment occaſioned by his Service and Favour. His Highneſſes gratious Anſwer was, that he could do nothing for me, but as he was directed by the Bps. meaning I ſuppoſe, your Ldp. I hope therefore that if your Ldp. will not allow his Highneſs to readmit me to his favour, (which his Higneſs ever was, and is willing to) that you will not Ecclipſe his juſtice from

July 6. 75. Your moſt Humble Servant, *Tho. Jones.*

For the Right Reverend Father in God, George *Lord Biſhop of* Winton, *at his Houſe in Chelſey, theſe with Reverence.*

The Biſhop return'd Anſwer to this Letter, by Mr. *Iſaac W.* to Dr. *J.* that I might have my Moneys reſtor'd, and what elſe I deſir'd, if I ſubmitted to him.

Some Submissions tendered in the Controversy about Reading Pew.

THe Bishop in his answer upon Oath, Affirming, he never gave me order to Publish the Curate seat, as unfit; to prevent all colour of Disobedience, I desired my Advocate to draw such a submission, as might fully satisfie the Bishop of *Bangor*, and Sir *Leolin Jenkins* who strenuously appeared against me at *Doctors Commons* though neither Judge nor Advocate in the Cause, but as *Amicus Curiæ* as he term'd it, whereupon Dr. L. Now Sir R. L. Drew for me this draught ensuing, of which he said, no Person, or Court on Earth could require more. And this I did, because Sir *Leolin* told me, the Duke was offended with me, because I submitted not to the great Bishops, nor to my own *Diocesan*.

'As the case stands between my Lord Bishop of *Bangor* and Mr. *Jones* Rector 'of *Landurnog*, He having published at the Altar his Diocesan's Order for Con-'demning the Reading Seat in the Church of *Landurnog*, as undecent, and in-'convenient, which Order his *Diocesan* denieth in his Answer in the *Arches* Court, 'to have given him, This is humbly proposed in behalf of Mr. *Jones*, as a way 'to extinguish all Imputations of Disobedience, and to end all differences between 'his *Diocesan* and him, *viz.* in regard he is convinced in his Conscience, that he 'published but the Truth, he may be allowed to declare it at the same Altar 'upon his voluntary Oath, That he delivered nothing to his Parishioners but what 'his *Diocesan* gave him Order to do, or what he apprehended to be his *Diocesans* 'Order, which done, he shall openly acknowledge in the same place, that it is 'his Duty to Read in the Seat in question, or in whatever other Seat his *Diocesan* 'shall think more convenient.

But no submission of this Nature for Peace sake, would be admitted, though it was tendered in the Courts of *Bangor*, and *Arches*, and *Delegates*, and judg'd sufficient by Persons of all Qualities, Divines, Civilians, Gentlemen, Noblemen, Bishops; But it was expected and insisted by Sir *Leolin* and his party, that I should acknowledg, that I had absolutely disobeyed my *Diocesan*, (and was sorry for it) which I, and my Parishioners knew to be false, and I saw it tended to make me Guilty of the violation of my Canonical Oath, and thereby to Invalidate my Testimony for ever against the Bishop, whom I suspected of Perverting the late Dutchess in her Religion, &c. Therefore I was resolved to adhere to my Innocence and the Truth to the End, against all prospect of Relief from Man.

In fine, when they had Wrested my Estate and Calling from me, and I still refused to submit, notwithstanding all threats, and kind offers, they proceeded at last to deprive me of my Liberty, and when I was Informed of their Writs of *Excommunicato capiendo* issued out into the Country, in order to put me to farther Charges, and to seize me at last here at *London*, I prevented that trouble to them and my self, by this Surrender to the chief Bishop-Delegate and my unkind old Friend Sir *Leolin Jenkins*, one of the Chief Sollicitors in this Cause, *July* 2. 1672.

Whereas I stand Excommunicate and Liable to Imprisonment, for not paying certain Charges recovered against me, in the Honourable Court of Delegates, to the Bishop of *Bangor* and Wardens of *Landurnog*, and it is well known that my Living of *Landurnog* hath been for these two years and above sequestred by the said Bishop, for the use of the Bishop of *Winton*, so that I receive not one Peny of the Profits thereof, and have no other Benefice or preferment to subsist on.

This is humbly to signify to the Honourable Court of Delegates, that in submission to their Sentence, I shall at there call (because of my present Disabilities to deposite ready Mony) Surrender my Self to Prison, at their Pleasure, that they may not use Bayliffs, or force to take me, for I hear Writs are Issuing forth to that purpose.

Or

Or be willing that the ſaid Biſhop of *Bangor*, pay himſelf the ſaid Charges, out of the firſt Profits, as ſhall be due to me out of the ſaid Living; or ſooner, if my Lord of *Winton* give leave.

And I do further moſt humbly Declare, that I am very ſorry, it is conceived, or imputed to me, to have diſobeyed my *Dioceſan* in the leaſt, it being againſt my Oath and Principles to be diſobedient to Superiors. And ſhall therefore when reſtored to my Living, be willing to leave my own Seat again, and as far as ſight and light will give Leave, Read Prayers again in the other Seat, which as I now apprehend is *determined* to be the intended, and moſt convenient place to Read Service in, by the Biſhops Affirmation, I before apprehending in my Conſcience before God, that my *Dioceſan* gave me his Command to Publiſh the ſame in my Church to be indecent and unfit to Read Prayers in, upon the complaint of me, and my Pariſhioners.

And I do promiſe to uſe all care and waryneſs to prevent the like miſtake of my Dioceſans Orders for the future.

For the Right Worſhipful Sir *Leolin Jenkins* at *Doctors-Commons*.

Noble Sir,

I *Was forc'd to take notice, that in the Grand Controverſie about Reading Pew (paralleſl'd of late to the Tranſgreſſion in Paradice, as if it requir'd a new* Meſſiah*) you were greatly intruſted and engaged againſt me, by my Adverſaries, not only by your voluntary Pleading without a Call, but alſo by your reſtleſs egging on the ſlow-pac'd Sollicitor to hunt me out of my Livelyhood, whereof the one ſeem'd below your Dignity, and neither part well agreeable with that converſe or friendſhip which on my part towards you was ever ſincere. You left room thereby to conjecture, that you were acted herein by an Obligation, to which Morality, and Inclination, were in worldly prudence to give place.* Tantæne animis Cœleſtibus iræ? *Can Grace and Serenity be ſo implacably bent for about Seven years together, to oppreſs and ruine, for no original Cauſe, or Provocation, but that the kind Prince was inclined to exalt one's Sheaf. O! ye Judges, and Gods, Learn to do as you would be done by, though there were no* Adonibezek *for an Example.*

To prevent Charge and trouble, and the Indignity of being purſued with Swords and Clubs, I have directed to you the enclos'd ſurrender, who ſtand ſo near my chiefeſt Adverſaries, to give your Inſtrumental activity, and Powerful intermedling, the honour of the laſt Stroke, and final Conqueſt over me. For being, by Arts and Power, interrupted of the Prince's countenance, and external reputation; of all maintenance and livelyhood, which is Life and Blood; of Function and Communion, which is dearer than Life; I had nothing left to part with, to ſatiate my enemies thirſt, but my Liberty; which being now ſurrender'd, betokens a near approach of detection and deliverance, if Truth, and Innocence, and Truſt in God, can never be ſuppreſſed, as I believe they cannot.

I ſhall therefore be ready to obey your call, or thoſe that entruſt you, within what warning you pleaſe to ſend, or leave, at the Eagle and Child *in the* Strand, *where you ſhall find, or hear from*

July 2. 1672.

Your, &c.

The

The Death of my Dioceſan, and an Act of Oblivion ſhortly enſuing, delivered me from this preſent trouble about the Reading Pew, and likewiſe from the Coſts, which the Delegates declar'd at the time of their Sentence, ſhould not be allowed at all to the Church-Wardens, nor to the Biſhop of *Bangor*, but on Condition, to be refunded again to me upon my ſubmiſſion; which the Biſhops death, and the Act of Grace ſupplied; as was acknowledged.

Orders from her Late Highneſs in 1664. to me, to prevent the growth of Popery in her Family, deliver'd to me by the R. Biſhop of *Wincheſter* to Tranſcribe, and the Original to be reſtored to him, for Reaſons beſt known to himſelf.

I. *TO enter upon Reading Prayers every Morning at Seven a Clock, beſide the other hours of Ten.*

II. *To procure a Liſt of all the Family that are Book'd from Sir* H de V.c's *Office, or Sir* Allen Apſly.

III. *To make another Liſt of thoſe that are not Book'd, and of all Children and Servants that pertain to any of the D's Family.*

IV. *To know diſtinctly the Profeſſion of each perſon, whether of the Church of* England, *or the* Roman.

V. *To oblige all the Servants, &c. whoſe imploiment will not permit them to attend the other hour, to be at the Morning Prayers at Seven a Clock.*

VI. *To have a care that others who are free, obſerve the other hour of Prayer, and to admoniſh them if they do not.*

VII. *To diſpenſe with the abſence of either ſort rarely on the Week days, but not at all, if in health, on* Sundays.

VIII. *Thoſe who are refractory or uncounſellable, to preſent a Schedule of their names to her Highneſs.*

IX. *To Catechiſe and inſtruct the* Pages *and others who want inſtruction, very conſtantly, according to the Orders of the Church of* England.

X. *To have a particular eye of the Pages, as well the Dukes as Dutcheſs, to keep them ſteady in our Religion, her Highneſs being inform'd, that the* Roman *Prieſts find opportunity of diſcourſing with them, and to find what you can of their private conferences.*

XI. *To oblige all the Congregation to be conſtant at Evening-*

Prayer as well as Morning, and if their due imployments will not permit them to attend an Hour, to chuſe an Hour convenient for them, and in that caſe to Read twice in the Afternoon as well as in the Morning.

Obſervations on theſe ORDERS.

1. HER Highneſs was acquainted, by my means, of the Practices of the other Chappel, upon Young, and Sick, and the weaker Sex, in and about St. *James's*, to obtain her countenance to ſupport me in my Duty.

2. The firſt Order tended to bring me and the Liturgy into contempt, for on Seven in the Morning on *Sundays*, all choſe to go to the Morning Sermon at *White hall*; and this was never us'd, after I was remov'd.

3. The forth tended to enrage ſeveral in the Family againſt me.

4 I did begin to Catechiſe, but was diſcouraged in it by the Arts of the ſaid Biſhop.

The Introduction of *Ferdinando De Macedo*, to the late Dutcheſs of *York*, Anno. 1684.

HIS Father, *Damiano Rangel De Macedo, Provedor*, or Lord Juſtice of the Province of *Beira Dezembargador*, or Privy Councellor to the King of *Portugal*, and Chancellor of the Kingdom, dyed about the Year 1656. Leaving Iſſue.

1. *Antonius de Silveira de Macedo.*
2. *Ferdinandus Rangell de Macedo.*
3. *Coſmo Rangel de Macedo.*
4. *Donna Iſabella de Morra.*

1. *Antonius* the Eldeſt, was Admiral of their Brazil Armada in their War againſt the *Dutch*, he ſank himſelf and his Ship, in a Sea-fight, with *Blake*, when over pour'd in their War with *Cromwel*.

2. *Ferdinandus*, now the Eldeſt, a Monk.

3. *Coſmo.* 18. Year old, now the Heir. At preſent a Student at Law: *Anno.* 25. of his Age, He will be Chancellor of the Kingdom of courſe, by the Kings Favour to that Family for theſe 100. Years, his Uncle at preſent is Chancellor in his ſtead, and his Governour.

4. *Donna Iſabella* Married to *Andræas de Carvelhoſa*, a Privy Counſellor, and Son to the Preſident of the Kings Councell.

Ferdinandus was brought up in the Schools of the Jeſuits at *Liſbone*, Commenc'd Batchelor at Law at the Univerſity of *Coimbria*, became a *Franciſcan* Recolet at 18 Years of Age, continued 2d. is now 43 Years, Old. He was Chaplain and Kinſman to the *Portugal* Ambaſſador, SA, here in *Cromwels* time for 3 Years: For 3 Years Miſſionary in the *Eaſt Indies*, whither he travail'd by Sea and Land, having viewed the *Holy Land* in his Courſe; Accuſed before the Cardinals for laying aſide

Ima-

Images (wherewith he ſaw the Heathens ſcandaliz'd, a Preacher in *Rome* for divers years, Preached ſeveral times before *Allexander* and *Urban* Popes. He was Guardian of the great Monaſtry of *Piſæ* in *Italy*, Miſſionary in *Fandors*, for 3 Years, and Miſſionary in *Languedoc*, in *France*. *He conceal'd as yet his Relation to the Queen, he e in* England, *as Clerk of her Cloſet, and how he Preach'd againſt Invocation of Saints upon St.* Ulſulas's *day, and was ſent to* Rome *with Letters, and ſuſpecting the Contents became a* Proteſtant *in France,* where (he declared) he was taken upon the King of *France* his Edict againſt Apoſtates, and ſentenc'd to death by the *Parliament* of *Tholous*, upon his Appeal delivered, becauſe no Subject of *France* He was Impriſoned and chain'd, Arms, Legs, and Neck, by the *P.* of *Conti*, but would not *turn* for fair or fowl means, he is conveyed by a Party of 25 men towards *Catalonia*, to be delivered to the *Spaniſh Inquiſition*: Reſcued by a *Switzer* Collonel on the way, a Proteſtant, and one that knew him. Liv'd in Woods for a Quarter of a Year, got over to *England* in *November* 1663. Liv'd in obſcurity, want, and Sickneſs for half a Year; In the mean time ſolicited by the Queens Chaplain, with large offers from the Queen, and of Pardon from the Pope; The Queens Confeſſor, his Tutor, Conjuring him to return in the name of St. *Francis*, &c. And that they Faſted and Prayed in the Queens Chappel for his recovery to their Church; againſt all which he ſtood out, living upon Bread and Water, till his Caſe, by good Providence to him, came to be made known to the late Dutcheſs of *York*, which was upon this occaſion.

The Noble Lord *B* accompanying his Lady near her time at a Sacrament at St. *James*'s on *Eaſter day* (where I Preached, and celebrated) greatly enlarg'd the uſual offering, and Appointed me ſhortly after to Chriſten his ſecond Son, now his Eldeſt, and Lord *B*. And ordered me by his Secretary Mr *Aldridge* Ten pound for the ſame, Five pound to my ſelf, and the other Five pound by my hands, to what poor I pleaſ'd, concealing his Lordſhips Name; Enquiring for a fit object, and moſt remote from private Ends, for ſo generous a Charity, I was directed to a ſtranger at the *Fox* in *Drury Lane*, that was believed to be a Gentleman, and in great Want and Miſery, and with little Engliſh to make his caſe known: who happened to be this *Ferdinandus de Macedo*: I took this Examination of him, or the moſt part thereof, wherewith the Dutcheſs of *York* being acquainted was greatly pleaſ'd, eſpecially with the paſſage about a Faſt in the Queens Chappel, for ſhe ſaid, ſhe knew that they had a Faſt in their Chappel, about a Month before for a loſt Sheep, but could never find before, who it was; and ſhe liberally relieved him, by the hands of the Biſhop of *W.* as did others by her Example, and Ordered me to ſound the Prieſts of the other Chappel, what Exceptions they had againſt him, and I found they had none at laſt, either againſt his Birth, or Life, but only his Revolt from them.

Then one was ſent by her Highneſs to the Biſhops, to know in what manner he was to be received, who returned ſad, and Blank, with a Story there told, that there was no great difference between the two Religions, and that two Brothers had converted one another, the Papiſt the Proteſtant, and the Proteſtant the Papiſt, which was the firſt time I did ſuſpect

ſpect Danger from the ſaid Biſhops, which no Innocence or Favour of Duke or Dutcheſs, could afterwards avert.

De Macedo is order'd to go for *Oxford*, againſt his will, (under colour to be preſerved from the threats of the Queens Chaplains, to whom he was an Eye-ſore, whom he did not fear) being to be there maintained upon the Contribution of the Dutcheſs, Arch-Biſhop, and Biſhop of *Winton*, the Dutcheſs ſincerely then at his departure, advizing him, to be conſtant to us, and ſhe would be conſtant to him: But in *Oxon* ſeveral miſcarriages were ſoon laid to his Charge, and I was blamed for appearing for him, and by the Biſhop of *Winton*'s Order Writ this following Letter to *Oxon* to him.

DIſſimulare ultra non potui, Egregie Domine, nec debui forſan, creberrimos hos nuntios, hac nuper allatos, Criminum non Levium exiſtimationi tuæ adhærentium; quod, exemplo Academicis periculoſiſſimo, illicitis compotationibus, Pictiſq; chartis, honores Principum & Studendi ſpatia turpiter impendas, & leviter offendentibus cultros paſſim atq; Pugiones miniteris, nec a ſacro nomine temere Uſurpando temperes: ut ambigere aliquoties adigas candidiſſimos judices, qua fidei Integritate Patrios, nec corruptos mores deſerueris. Quodq; Natalitiorum Hiſtoriam, Dictorumq; fidem omnem intentat adhuc atq; Labefactat, Oratoris Luſitani te ſacellanum Commentus ſis, cum nec eſſes, alius eſſet. Ego ut has maculas videam atq; agnoſcam, enecor, cum Adducor, cum nullas, hic dum eſſes, deprehenderim, & diligenter contra Præcaverim, atq; ob eam quam oſtenderas animi deiq; fiduciam, alieniſſimum crediderim. Adeo ut, Gallorum Elogiis, Popularium artibus, & Providentiæ miraculis, ulterius inſignitum, Illuſtriſſimæ Heroinæ Dominæ Duci Eboracenſi Commendatiſſimum exoptatiſſimumq; dare. non dubitaverim. Ipſe, ut ſtylo proprio, aut ulterius vitæ conſcii, authoritate, aut Gallorum hic Interpretum ope, melius eluas atq; depellas, graviter conſulo, imo benevolentiæ jure, expecto, quam & tibi ſemper habui Integerrimam, & non immerenti æternum, habiturum præſto.

Ex Ædibus ſcti Jacobi, Oct. 22. 1664. *Tui Studioſiſſimus*

For his much reſpected Friend *Don Ferdinando de Macedo at Ch. Ch.* in Oxon: *Tho. Jones.*

To which he returned this Anſwer,

Domine & Amice.

LIteras a Londino Accepi, quibus mihi innoteſcit, me paſſim, & in quibus libet platearum Angulis tanquam furentem leonem & Rabidam Tigrida deſcribi, ſed noſcas, nec te lateat, Omnia venanata tela, orbiſq; bilem, a me Extorquere non poſſe virtutem meam quæ altius in me Radices egit quam ut iſtis procellis, aut minitante Fortuna, quaſſari valeat. Hæ jam ſunt tertiæ literæ quas ad te reſcribo; Credideram me in aquam ſcripſiſſe, & lineas in arena Duxiſſe, cum ne verbum quidem a te receperim. Semper te exiſtimaram mihi amicum; ſed jam video jam ſcenam mutatam eſſe, & prorſus te diverſa opinari, quam mihimet perſuaſeram; Cum jam ad me deferatur te pœnitere, quod unquam mihi favorem ullum impartitus ſis; Ubi multorum auxilio opus fuit, ut in Dominæ Ducis gratiam & Patrocinium inderer

derer. Sed tu ſolus inſtar omnium potes in me Celſitudinis ſuæ rugas & ſupercilia contrahere. Vix tamen mihimet perſuadere poſſum te Velle deprimere & in præceps deturbare, quem adeo Magnifice Extuliſti ; tibi eſt fovere & protegere, quem benigne, ut ita Dicam, plantaſti, contra omnium Invidorum, Spicula. Spero me Londinum cito profecturum, Salutesquæſo humiliter Dominam Kylvert.

Tibi Divinctiſſimus, &
Humilimus ſervus.

De Macedo

Whereby I perceiv'd his Letters to me were intercepted, and the poor Stranger unjuſtly traduced and abuſ'd, as was well atteſted to me. Mr *G.* being ſet on (among other Snares) to moleſt and affront him, which he had both Strength and Courage to reſent, *&c.*

After I went to Sea, in *November* following, with the Duke, he was ſoon ſent for up to *London*, and Spirited into *France*, where he was reliev'd by my Lord *Hollis*, and had a Miraculous eſcape at *Portſmouth* in his return, (which was well atteſted) ſome great Perſons of both Churches diſcovered and Named, who conſpired together, to have him ſent into *Portugal* to be burnt.

The Dutcheſs upon his return to *London*, deſerted him, and M. D. his good Friend was alienated from him. *C. P. Miles Veteranus* a *Papiſt*, and a ſuſpected Prieſt, with whom I had acquaintance formerly in *Wales*, telling me in *Weſtminſter-Hall*, now *Macedo* is a Confeſſor of your Church, who owns him? doth the Dutcheſs of *York*, or Biſhop of *W.* or Arch Biſhop of *C. C*? which proved too true. And though I was but lately return'd from Sea, and in ſpecial Favour with both their Highneſſes, I was nevertheleſs, by the means of the Dutcheſs and Biſhop of *W.* and Arch-Biſhop, ſuddenly diſmiſſ'd from the Dukes Service, againſt his will, and Divers reſolutions to the contrary, with diſgrace and ruine, notwithſtanding all interceſſions, and clear'd Innocence in my behalf: And *Macedo* Scandaliz'd, went over to the Diſſenters, for ſaid he to me in his free ſtile, *Epiſcopus* W. *Nec habet anima, neque Dignitatem*; and liv'd for about Ten years under various reports at *London*, after he had been burnt for *Sodomy* in *Paris*, as afore, and the Perſecution afterwards turn'd, and continued by the Biſhop of *W.* againſt me for many Years.

FINIS.

A TABLE.

TWO Bishops concern'd in her Late R. H. Revolt. Page 3.
An early Passage of my Lord C. M. *in* 1666. *of the like nature.* p. 4.
All Lovers of the Church of E *bound to detect and abhor such, as the worst Enemies of our Church.* Ibid.
A Letter to Dr. W. April 5. 82. *of my Reasons to publish my Case.* Ibid.
Another large Letter, Febr. 23, 81. *of the true, and pretended Causes of my troubles at Court, and the Dr. movid to become a Discoverer.* p. 5.
A Letter to Dr T. June 81. *who was brought in Chaplain over my head by the B. of* W. *in* 1664. *to render me no Chaplain,* &c. *because my chief charge was the Dukes Family, and the Publick Chappel, and the D. bound to return to our Church, Why? How?* p. 17.
To Sir A. A *Privy and Instrumental to Passages against me.* p. 19.
Sir J. W. *desir'd to acquaint the D. thereof, why?* Ibid.
My Epistle Dedicatory to the Duke, to beware of false Guides. p. 20.
A Letter to Bp Barrow *of St.* A. *to require Reparation, and Aid.* p. 23.
The State of my Case to a Privy Counsellor, What followed? p. 28. *and* 16.
A Deposition in the Arches *touching the rise of* Scandalum Magnatum, *and controversie about Reading-Few.* p. 29.
My Paper to the Bishops of B *and St.* A. 1669. *about this P. Plot.* p. 30.
My last Private Address to the Duke, and his R. H. Answer. p. 31.
A Letter to the Bp. of W. *upon his R. H Answer.* p. 32.
Submissions tender'd about Reading-Few. why? and how far? p. 33.
A Letter of Reproof to my old Friend Sir L. J. p. 34.
Orders from her R. H. to keep out Popery at St. James. p. 35.
With some Observations upon them. p. 36.
The Introduction of De Macedo, *and his Character.* Ibid.
Sent to Oxon, *and Accused.* p. 38.
His Defence, and hard usage, with mine Annex'd. p. 39.

ADVERTISEMENT.

THE Authors Book of *Hearts Right Soveraign, and* Rome *no Mother Church to* England, Dedicated to his R. H. the D. of *York*; not to be certainly had, but at Mr. *Edw. Fowlkes* Lodging, at the *Saracens-head* near *Lincolns-inn*, or at Mr. *R. Baldwins* in the *Old-Bayly*.

ERRATA.

PAge 5. line 55. read 1671. p. 6. l. 4. r. Guides. l. 27. r. Protestant. p. 7. l. 2. r. Ascention. l. 31. r. one. p. 13. l. 44. r. never so. p. 15. l. 29. r. His. l. 41. r. then about. p. 16 l. 53. r. an. p. 20. l. 26. r. therefore. p. 26. l. 24. r. Presbyterian bear. p. 26. l. 57. *dele* and. p. 36. l. 3. r. case.